

THE CHRISTIAN CENTURY

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Number 14

The Disciples of Christ and Christian Union

By Peter Ainslie

How Jesus Preached

A Sermon By Newell Dwight Hillis

The Cross or the Crescent

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Story of Fanny Crosby

A Modern Miracle

CHICAGO

"Christian Century Day"

Sunday, April 5, 1914

THE editorial and publishing departments are uniting to ask the 1500 ministers who read The Christian Century to speak to their congregations about the paper and to commend it to them on Sunday, April 5, or, if more convenient, on April 12. Without adding another burdensome "day" to the calendar, we have ventured to hope that this day might, in many churches, as a simple compliment, be designated "Christian Century Day" or "Publication Society Day." It is our desire that pastors make a personal effort to secure subscribers for The Christian Century, or at least appoint some capable worker to secure them and to represent the paper in the future. Our business office will be glad to pay such a representative a good commission on all new subscriptions received.

With the merits of The Christian Century our ministerial readers are already familiar; they can interpret the paper to their people as well as the editor could do it himself. But they will, we believe, find additional satisfaction in giving us this co-operation in view of the unselfish relation in which The Century now stands to our brotherhood. The Disciples Publication Society is not a private corporation but is organized precisely as our missionary societies are organized. We do not base any claim for patronage upon this fact of our being a "brotherhood" house. On the contrary we counsel churches and Sunday schools to purchase the best goods no matter who sells them. But the unselfish character of our organization relieves us of all embarrassment in asking the co-operation of our brethren. Whatever they do on behalf of The Christian Century is for the good of the churches and the cause of Christ, and not for the financial profit of any individuals.

We will gladly send sample copies of The Century to any pastor who will see that they are carefully distributed to his congregation. Or, if it is preferred, we will send small leaflets telling about The Christian Century, as many as any pastor will agree to distribute. These leaflets will give added point to his announcement.

Our lay readers also can render service at this time by calling the pastor's attention to this announcement and suggesting that he observe Christian Century Day, or at least speak a word on behalf of The Century to his congregation. It is a time, also, for every reader to say to his friends in the church: "I read The Christian Century. I like it. It helps me. It is worth many times what it costs. It is the very paper you should be taking. Let me have your subscription!"

We who are producing The Christian Century from week to week have in mind above every other thing the purpose to be of help to the pastor and to build up the local church. Every pastor will agree with us that every home into which this paper goes becomes thereby more responsive and more intelligently efficient in Christian work. We sincerely appreciate the co-operation of all our minister readers and hope they will send at once for leaflets or sample copies.

Disciples Publication Society
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Subscriptions—Subscription price \$2. If paid strictly in advance \$1.50 will be accepted. To ministers if paid strictly in advance \$1.00 per year. If payment is delayed ministers will be charged at regular rates. Single copy, 5 cents.

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THE CHRISTIAN CENTURY

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The Disciples Publication Society is an organization through which churches of the Disciples of Christ seek to promote undenominational and constructive Christianity.

The relationship it sustains to the Disciples is intimate and organic, though not official. The Society is not a private institution. It has no capital stock. No individuals profit by its earnings. The churches and Sunday-schools own and directly operate it. It is their contribution to the advocacy and practice of the ideals of Christian unity and religious education.

The charter under which the Society exists determines that whatever profits are earned shall be applied to agencies which foster the cause of religious education, although it is clearly conceived that its main task is not to make profits but to produce literature for building up character and for advancing the cause of religion.

The Disciples Publication Society regards itself as a thoroughly undenominational institution.

It is organized and constituted by individuals and churches who interpret the Disciples' religious reformation as ideally an unsectarian and uneclesiastical fraternity, whose common tie and original impulse is fundamentally the desire to practice Christian unity with all Christians.

The Society therefore claims fellowship with all who belong to the living Church of Christ, and desires to co-operate with the Christian people of all communions as well as with the congregations of Disciples, and to serve all.

In publishing literature for religious education the Society believes a body of such literature prepared by the co-operative effort of many communions reaches a much higher level of catholicity and truth than can be attained by writers limited by the point of view of a single communion.

The Sunday-school literature (The Bethany System, published by this house, has been prepared through the Society's association with the writers, editors and official publishing houses of the Methodist, Presbyterian, Congregational and

other communions. In its mechanical and artistic quality, its low selling-price, its pedagogical adequacy, and, still more, in its happy solution of doctrinal differences it is a striking illustration of the possibilities of the new day of unity into which the church is now being ushered.

The Christian Century, the chief publication of the society, desires nothing so much as to be the worthy organ of the Disciples' movement. It has no ambition at all to be regarded as an organ of the Disciples' denomination. It is a free interpreter of the wider fellowship in religious faith and service which it believes every church of Disciples should embody. It strives to interpret all communions, as well as the Disciples, in such terms and with such sympathetic insight as may reveal to all their essential unity in spite of denominational isolation. Unlike the typical denominational paper, the Christian Century, though published by the Disciples, is not published for the Disciples alone. It is published for the Christian world. It desires definitely to occupy a catholic point of view and it seeks readers in all communions.

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HOW ?

A Department of Counsel on
Sunday School Work

Conducted by

R. P. SHEPHERD, Ph. D.

"We are beginning a contest between our young men's and young women's classes. Please give us your best counsel as to how to make this contest most productive of best results."—Illinois.

Do you really want the best counsel of those who have had large experience with such contests? The practically



Dr. R. P. Shepherd.

unanimous opinion of those whose vision is efficiency before bulk is that contests between classes within a school rarely produce permanent good. that some hurt is almost sure to be done to some whom the contestants thought to help, that losers can never feel the same as before toward winners, that there is more danger of damage than of wholesome uplift.

If you like you may go a step farther and say that schools or churches fed on

the artificial heat of periodic contests are almost sure to suffer a reaction, to feel that the ordinary routine of work is dull and lifeless, and that the Lord's work is identified with spurts of effort to excel someone else. It simply paralyzes people for a long, strong, steady pull for cultural efficiency.

About a year ago the writer was sharply criticised in a local church paper for his attitude toward Sunday-school contests. Where schools can be enlisted to compete for points of excellence, with no stakes up in the way of banquets or other prizes, and where the points are so fixed as to cover efficient work rather than mere numbers and collection, the results may be of permanent help to both schools. But contests framed up only on how many and how much are a perversion of the whole aim and purpose of the Sunday-school enterprise.

In your particular case, if you want our best counsel, Don't.

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Means Easter for Christ's Helpless Little Ones.



Baby Frances (motherless and deserted she was rescued by the N. B. A.)

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These Easter offerings have made possible this great national enterprise with its twelve Homes in ten states and with its record of many thousands served. More than four thousand children have been placed in Christian Homes by the N. B. A.

The Easter offering is the main dependence of all the Association's wards for daily necessities. Without it, the Association could not possibly support them. Every Bible school among us should send an offering this Easter to the N. B. A.

The most excellent Easter exercise we have ever issued ("Loving in Deed and in Truth") is just off the presses. Order at once. It is free to schools that will send an offering.



Baby Alice (with her mother she found shelter in one of the N. B. A.'s Homes.)

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2955 N. Euclid Ave.

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THE CHRISTIAN CENTURY

CHARLES CLAYTON MORRISON, EDITOR

HERBERT L. WILLETT, CONTRIBUTING EDITOR

Heralds of the Christ

The sending forth of the seventy is an incident in the life of our Lord recorded only by Luke. We seem to have come very near missing this fine little story of one of the Lord's evangelistic enterprises. The reason, I think, can be only this, namely, that the full program never was carried out. That is, our Lord never personally visited all the places to which these seventy disciples went forth. He sent them forth in pairs into the places whither He himself would have come had His ministry continued indefinitely. He sent them to the places into which He would have been glad to come if He had had time. Into some of these places He doubtless did come, but our knowledge of the last few months of His ministry makes it quite certain that He could not have undertaken any round of personal evangelistic visits at all commensurate with the preliminary journeys of thirty-five or thirty-six pairs of heralds. These advance agents could hardly have arranged for Him to visit more than a few villages east of the Jordan and the little town of Ephraim in Judea. As for the rest, their ministry stood by itself. The only evangelization which the Lord appears to have accomplished in a considerable majority of the villages to which the seventy must have gone, was through His personal ministry.

* * *

Did our Lord then lay out a larger plan than He was able to accomplish? Yes and no. So far as the larger meanings of His work are concerned the answer is in the negative. It was of the utmost importance that our Lord should test the ability of His disciples and of a considerable group outside of the apostolic twelve to go forth in His name and do his work and bring the tidings of His Kingdom.

Probably the number should read seventy-two. You will note in the margin that many of the old manuscripts so read it. But popularly they were spoken of as "the seventy." You remember the Old Testament was reputed to have been translated into Greek by seventy-two scholars; but these were called "the seventy" and the version they made, the version our Lord and His disciples used, was called "the Septuagint"—the version of the seventy. That was the version of the nations, of which, according to Jewish thinking, there were seventy, or seventy-two. There were twelve tribes of the Jews; the perfect number, seven, multiplied this to eighty-four, the total of the tribes of mankind. That left sev-

enty-two for the rest of the world. The twelve apostles were chosen with distinct reference to the twelve tribes of Israel. But the seventy could have no other meaning than this, that, whether He lived to carry it out or not, our Lord's mission was to the whole world.

* * *

There is just one thing more to be said about it, and that is that the plan worked. It would have been possible to predict all kinds of failure for such an undertaking. We should have been inclined to say that it would have been impossible, in that stage of our Lord's ministry, to find seventy or seventy-two men who could have been trusted on such a mission. Half of them would never start, and half of those who did would give it up at once, and the remaining quarter would for the most part make a failure of the undertaking.

But it did work. Those meagerly trained men succeeded. They told the Gospel story in a way that was effective. The Lord rejoiced with a new joy. His whole mission to men depended on His finding people who could be trusted to go alone, or two by two, and proclaim the Christ. In their first success He saw Satan dethroned, and the Kingdom of God assured.

This is the way the Gospel still goes, and must go forward into the world.

* * *

Our Lord still sends His disciples into every city and village whither He himself would come, and this sending of His disciples must be His real coming to those places. "Ye are the body of Christ." Christ himself must express His life through you. He must work with your feet, and bless with your hands, and teach with your voice, and see with your eyes. Not only that, but He must think with your brain, and feel with your affection, and love with your heart, in order that the world may be saved.

The world cannot depend entirely on the coming of Christ in the long ago. It cannot wait forever with eyes uplifted to heaven for a future coming in the clouds. Jesus Christ sends His disciples into every city and village whither He himself would come, and their mission must be His coming.

What is a Christian, after all, but a person who can bring the Christ to men? He is one through whose mind the Christ can think, one through whose heart the Christ can love, one through whose hand the Christ can bless, one through whose feet the Christ can come.



Dr. Newell Dwight Hillis.

How Jesus Preached

A Sermon By Newell Dwight Hillis

In the Heart of God

"If men would only realize that their tent is set up in the very midst of God's heart, that God's angels are encamped about them, the superstitious reverence for the past would vanish, and there would come the rich, vital realization that God is, that he speaks, that he broods, that he woos, that he encompasses your soul in arms of love this moment; that he is protecting, healing, recreating and mothering you!"

IT IS quite certain that no other hero ever went to such instant popularity as did Jesus. Within a few weeks after he began his ministry, his name and fame had traveled into the uttermost corner of the land. In their eagerness to hear him, men forgot their private interests and their public duties. The farmer deserted his plough, the merchant his shop, the shepherds forsook their herds, and all men rushed together to see and hear Jesus. Where were the hidings of his power? There is an unexplored remainder in the Master preacher who is at once the ideal and the despair of all followers.

He taught the people, but there have been many other great teachers—skillful instruction will not explain Jesus. He was an orator, speaking as never man spoke, but there have been other eloquent men who could sway multitudes—eloquence will not explain Jesus. He was a natural leader of men, and knew how to transform a multitude into a regiment, but there have been other uncrowned kings—magnetism will not explain Jesus. The people thronged and crowded about John the Baptist, but John was the prophet of conscience and law, descending upon men like a fire-blast, terrifying them like a tornado, and the multitude were half afraid to come but more afraid to stay away. John the Baptist was like the Persian general, who scourged his coward soldiers into battle, lifting leather whips upon their backs. But the common people went toward Jesus as honey bees go toward the clover field and honeyed sweets. Jesus was a teacher who instructed the people; Jesus was an orator who swayed the people as the summer winds sway the ripe wheat. Jesus was a philanthropist, but his wonder works were deeds of mercy; the mere tolling of the bell called the people together to hear his still more marvelous word.

WAS HE A SOCIAL REFORMER?

Jesus was not even a social reformer. There were abuses of taxes, abuses through soldiers and war, abuses through land tenure, abuses through low wages and slave labor, yet Jesus had a larger message that included all these. He lifted men out of the transient and secular into the permanent and spiritual, and yet without being a mere teacher of ab-

stractions. In every generation there have been preachers who held that it was their work to preach Christianity, and to let alone slavery, intemperance, sweat shops and child labor, which is much like saying that a physician should be a general teacher of hygiene, but never deal with diphtheria, smallpox or cholera. Jesus' vision included the redemption of individuals, and also the salvation of society through the sweetening of all the institutions thereof. It was the note of reality in Jesus that made the common people hear him gladly.

HIS TRAINING.

Consider the training that fitted Jesus for his work as a preacher. Essentially, he was an artisan-teacher, an itinerant preacher. His childhood was given up to work, his youth to the severest bodily toil. Tradition tells us that Joseph the Carpenter died when Jesus was about 14 years of age, and that from that hour the elder son was the head of the family. The eighteen silent years of Jesus were crowded with the duties of hanging doors, making windows, putting in floors in the stone houses, building granaries, carving ox-yokes. He had no opportunity to grow wise, no leisure to become ripe. He was denied the wealth that made possible years of study with Gamaliel, Paul's teacher, or Hillel, the philosopher. His mother, Mary, was a gifted woman (witness her hymn recorded by Luke), and he had the usual instruction of the Hebrew synagogue. The presence of a Roman legion in Nazareth, and of the Greek merchants in their city of Tiberius, a few miles from Jesus' home, doubtless gave him a speaking familiarity with both Latin and Greek, just as boys who live in the corner of Switzerland speak German, French and Italian. But twelve hours of physical labor during the precious memory hours of youth leave no strength for study at night. Jesus' education, therefore, was largely the education in the university of toil, where he met all classes and conditions of men, and had a first-hand acquaintance with the ruder occupations of ordinary industry, through soil and stone, and seeds and harvests, and wagons and fishing boats, and the processes of trade. Nevertheless, the knowledge he obtained seems ideally fitted to illustrate the great truths he taught. We cannot conceive of parables

and pictures that he could have found in books and lectures, half so well fitted to reveal, like windows, the City of God. For men who emphasize libraries, the college and university, it gives a searching of heart to realize that the profoundest, the clearest, the strongest thinker and preacher the world has ever known, had no familiarity with libraries or classrooms. This is no argument against a knowledge of the classics, or the necessity of theological seminaries. There has been, will be, but one Jesus. Nevertheless, his preparation raises the question whether too much detail does not, like excess of wood, smother the creative fires.

TWO CLASSES OF MINDS.

In general, there are two classes of minds: first hand, original, creative minds, and then there is the mind that is mediocre and will not do first-hand work. The vast majority of young men will not look up to the stars, but they will read a book on astronomy or listen to a lecture; they will not look at the rocks, but they will read a geology; they will not analyze flowers, but they will read a book on botany; and for this great majority the college is a concession, and the seminary a necessity. On the other hand, there is an occasional mind like Abraham Lincoln's that does first-hand work. He went directly to the head waters of knowledge. He had but two or three books—a New Testament and Bunyan's "Pilgrim's Progress"—and by the time he was 10 years of age, these two books had fixed his style. The parables of Jesus taught Abraham Lincoln how to use illustrations and to make stories throwing a flood of light on big principles. At fifty years of age, Abraham Lincoln was the best-equipped man, for the work in hand, of his generation.

THE SUBSTANCE OF HIS DOCTRINE.

Consider the substance and body of Jesus' teaching. The Sermon on the Mount contains Jesus' programme for individuals and institutions. Doubtless in going up and down the land he repeated this sermon many times, varying it constantly with new illustrations, and probably never giving it twice in exactly the same way. But no matter how he arrived at his sublime discoveries, his message was essentially the same message. He dealt with the great simplicities of human life. Standing in the temple, where

men were offering sheep and goats and trying to buy the favor of God and the remission of sins through lies, theft and foul lips, Jesus parted the clouds and portrayed God as a Great, Dear Presence, as a Father, standing with outstretched arms, waiting to forgive, and with a strange going out of his heart toward his erring children. Jesus talked to men about the loving providence of God that was so inclusive that, caring for the sun and stars, he had time also to note the sparrow's fall, to guard the steps of the little child. He taught the great essentials of character also, insisting that the negatives of Moses destroyed the weeds in the Garden of Eden, but that when the weeds were killed the rich harvests of truth and justice, and love and faith, and hope, must be shown as positives.

SOME OF JESUS' SOCIAL PRINCIPLES.

He said the best way to keep down the weeds is to sow the field with grain. Beholding the strife in the market place, the collision of the classes, the fields trampled down by war horses, Jesus taught men the secret of social peace, through the Golden Rule, and the law of brotherhood—the sublimest discovery that members of arbitration courts have ever had placed in their hands. He also taught the doctrine of human frailty, ignorance and sinfulness. Man was the only being so rich and large as to be in peril of losing his treasure. The sparrow cannot go astray—it does not carry enough treasure with it. The butterfly finds right living easy, and so does the insect world. But man, the lord of creation, equipped with an all-inclusive intellect, with a memory that binds all the years together, all places, recovers all music, all eloquence, all wisdom and knowledge, seen or taught or read—the judgment, the imagination, the creative faculties, the spiritual keepers of that dome of crystal that looks out on the stars, where hope and faith guard the telescopes—man, in apprehension like an angel, in creative gifts a young god—man can go wrong, can wreck himself like a general blowing up his own fortress, like a prince looting his own palace, like a mariner sinking his own treasure ship, like a king spoiling his own dominions. In his travail of soul foreseeing the loss of paradise, Jesus exclaimed, "What shall it profit a man if he gain the whole world and lose his own soul?"

JESUS' THEMES OF TEACHING.

Oh, what themes Jesus discussed! The greatest themes possible to the intellect—God, man, the world that he handles, virtue, the nature of righteousness, sin, its forgiveness, kindness to enemies, duty to children, to women, to the family, to the state, the reason for the immortal hope—there are no greater themes.

The method and the materials Jesus used in discussing his themes are most suggestive and searching. The scribes and the Pharisees criticised him bitterly because he did not take his texts out of Moses and the prophets. They insisted that he had not exhausted the holy books; the Law of the Pentateuch was sacred, and anything that had happened yesterday was secular. Now those old Pharisees raised a large family, and their descendants are still with us. Jesus was indeed interested in what God did, but he was even more concerned with what God was now doing. What God did for Moses was chiefly helpful to Moses and

his associates; what God was doing to Jerusalem and its people in the hour when Jesus wept over the city, was a thousand times more important to them, and to himself. It was the present and living and vitally speaking God that Jesus taught.

IF JESUS WERE HERE TODAY.

If Jesus were here today, and teaching, do you think for a moment that he would spend his precious moments talking about Jerusalem? Tell me, why is it that you think that something that God once did was sacred and important, while what God does today is secular and unimportant? Is it not because man's eyes are blind, that he cannot see the Present God, and his ears deaf that he cannot hear, and his heart dead that he cannot know, that what God was, he is, that what God once said, he says?

If men would only realize that their tent is set up in the very midst of God's heart, that God's angels are encamped all about them, the superstitious reverence for the past would vanish, and there would come the rich, vital realization that God is, that he speaks, that he broods, that he woos, that he encompasses in arms of love, your soul in this moment; that he is protecting, healing, re-creating and mothering you! Then would parents teach as Jesus taught, and would pupils and hearers hear gladly the news of a near and all-helpful Father, as the common people gladly heard Jesus! Therefore, everything that God was doing was sacred to Jesus. The last newly blown flower was God's latest thought of beauty. Yonder newly born cloud was God's last thought of purity. The coin dropped by the woman in the house held a lesson of the loss of the soul's treasure. The wedding procession through the streets was big with warning, and also luminous with lessons of mercy. The farmers, studying the sky for signs of fair weather or storm, suggested a great principle for the men who guided the state, and the duty of studying the signs of the times.

THE ILLUSTRATIONS OF JESUS.

What variety of illustration Jesus used! What parables he created! He struck off great ideas just as suns and stars are struck off when the right hand of God's omnipotence falls on the anvil of matter and purpose! His mind glowed and sparkled with ten thousand brilliant effects. He did not have to stop and carpenter together a sermon, finding materials in books and law. Again and again he was interrupted in the midst of his argument, but when the lawyer asked, "Who is my neighbor?" quick as the lightning flash Jesus struck off the parable of the man falling among thieves and the priest and Levite who passed by on the other side and the Good Samaritan who brought healing and recovery. The greatest need of the American pulpit today is the discovery of a God who speaks in the present events. Theology is the queen of the sciences. We cannot over-estimate the importance of a right philosophy as to the relation of the earth to the sun. But men cannot live on the everlasting analysis of Isaac Newton's *Principia*—what they live on is the sun that grows wheat and bread, and not the description of sun. So the need is of analytical theology.

Well, it is a sorry day for the world when men think that the chemical formula of wheat is more important than growing grain, and that the analy-

sis of water into H₂O is a greater need than the digging of wells, and fountains in the desert, where the pilgrim host flounders. The blind leaders of the blind are still with us! We may be quite certain that there is one need of the hour that all will confess, namely, the return to the preaching of Jesus, who never took a text out of the law or prophets if he could find one in the blade of grass, the falling sparrow, the wild lily, the drifting cloud, the passing of a soldier, the sight of a sower in the field, the standing of the laborer in the market place.

Do not think, young man, that you are complimenting God by everlasting analyzing him. He who analyzes the wheat loses the grain. He who analyzes the rose loses the flower. Pull one cluster to pieces in the laboratory and after that deal with the grapes of God. O all ye troubled hearts through whose life-garden suffering with its hot ploughshare has run; ye who are obscure and defeated, holding heartbreak at bay; ye who have wrestled with the Death Angel and are left in a Gethsemane alone; God is not an abstraction. He is not a formula; He is not only a God who was with Moses and Paul—God is, and the latest and last event is God's message and illuminated missal to you! In your bitter need he will be near to you, and give to you the grapes of God and wet your lips with nectar. For the hour, close all other books! Open to the preaching of Jesus, that you may find shelter until the storm is past.

THE COMPASSION OF CHRIST AS A PREACHER.

The atmosphere in which Christ taught was the atmosphere of compassion, pity and sympathy. When Christ as a preacher stood before the people it was as a great, dear friend, come to advise them in a critical hour and help them in an emergency. His pity was the pity of a physician, tenderly handling a sick child; his sympathy was the sympathy of a teacher, encouraging a discouraged pupil; his compassion was the compassion of a lover, hanging above his beloved one in an hour when sorrow had come in like a black storm; his love brooded then as a mother's love broods the child, sobbing upon her bosom. Jesus never taught merely for the sake of the truth. He presented in this laboratory a chemist giving the fact about hydrogen or oxygen; how the chemist can grow angry, be cynical and answer the pupil with sarcasm, but the chemist's personal atmosphere and character in no wise affects the fact that water is made up of two parts of hydrogen and one of oxygen. The greatest mathematician this country has ever known thought not in terms of two and four, but in terms of the higher logarithms, but he looked upon the pupils in his classes with perfect contempt for their stupidity in mathematics. He was one of the best hated men in his faculty, yet his atmosphere of cynicism and brutal rebuke did not in any way whatsoever affect the truth of his statement that the whole was equal in the sum of all the parts.

ATMOSPHERE OF SYMPATHY NECESSARY.

But the teacher and preacher cannot make moral truth effective unless they carry with them the atmosphere of compassion and sympathy. Jesus' favorite simile for the preacher was that of the sower going forth to sow. But it is not enough to have the seed and the soil. In January the granary is filled with seed, and the sower has leisure. The soil is there,

the seed is ready, and the sower is free, but the atmosphere is not right. In April the all-loving sun comes to pour warmth about the frosty clouds and drive out the chill, and release the streams, and waken the seeds, and then the sower goes forth to sow, knowing that bareness shall turn to beauty and rich harvests.

JESUS' HEART-YEARNING.

And Jesus began by pouring an atmosphere about the soul. He had compassion upon the people. His heart yearned toward them. In his sympathetic realization of their cruel need he put his hands upon the blind and the deaf and the leper, that he might touch them, and with tenderness heal them with love. His pity fell like rain, in tears. His sympathy warmed the soul like the sun stealing through the window. His compassion was a medicine that took out the fever. There was no patrician note in Jesus. He never stood upon his dignity. He never condescended to men. He never became exclusive, because he was conscious of his own intellectual genius. He was the Great Democrat and universal lover. He included among his intimate scholars and peasants, rich men and paupers, members of the Sanhedrim, and lost girls, publicans, and Hebrew patriots, who hated the tax gatherer, with rabbis and heretics. He was the world citizen because his heart was big enough and kind and simple enough to include all sorts and conditions and classes and races of men. No man is a preacher who does not feel through sympathy the sinfulness and sorrow and need of men, and who cannot overarch man's need with the sympathy and love of God, that broods men as the clouds with their full breasts brood the fields, as the sun with its great heat broods the roots and seeds, as the summer broods the vineyards, as Mary brooded her cradle with its angel-child.

JESUS' CHARACTER AND SINLESSNESS.

But the hiding of power in Jesus' preaching was in his character. Jesus was what he said—that was why he said it. Jesus first did, and then he taught.

With Jesus, the promise never outran the performance. All his preaching was born of personal experience. He drank the bitter cup in Gethsemane, fought his battle and won his victory—after that he offered the gift of peace to his disciples, because he had won the gift of peace for himself. With Jesus, the sermon was an intellectual photograph of what he had personally and vitally experienced from God. He first of all conquered every form of pride through position, love of ease and gold, office and honor, and having flung back every form of temptation he felt free to be a preacher of men, and to tell them how they could break the power of sin, be cleansed from its stain and redeemed from its guilt. It was Christ's holiness that awed the people. They saw the white light upon his face. The solar transfigured look was there.

THE LIGHT IN HIS FACE.

He had always just come down out of the mountain, and the celestial light lingered and lent him a strange, sweet, magical beauty. The common people looked at him, and a lump rose in the throat. The widow with her trouble, and the sinner with his remorse, the thief trying to conceal his treasure, and the invalid terrified at the thought of death, suddenly heard a voice saying, "Here is one who has help," and hope once more fluttered in the heart. It was that goodness in his life that lent Jesus' speech omnipotence. Power is not in the sunbeam alone. Open a slit in the shutter, pass the sunbeam through the burning glass, hold a book with its morocco cover at the focal point; now the sunbeam begins its work—the leather smokes, now boils, now it disappears; then the paper begins to blacken; now keep turning the hour glass so that the sunbeam will fall at the same point, and when thirty minutes have passed by, suddenly the sunbeam appears on this side of the book, having bored its way straight through the two covers, the many pages. But whence hath this sunbeam its power? Make a golden stairway out of the sunbeam and climb upward, and you shall

find the answer. Back of the beam is the ever insistent pressure of the great sun, crowding that beam forward and lending it omnipotence. Wonderful Christ's Sermon on the Mount! Marvelous these proverbs! How musical and luminous these pictures! What doctrine! What precept! But, oh, back of the words was the life and the holy heart, just as back of the beam is the sun. Of course the thought of holiness blanches the cheek of the parent, the preacher and the teacher. What right has any one of us to teach with our imperfect life, with its blunders, its selfishness, its sins.

THE ONLY SINLESS PREACHER.

There has been but one sinless preacher and there has been but one whom the common people heard gladly. Of him Pilate and the centurion confessed that they could find no fault in him. Yet, while Jesus has succeeded as a preacher in terms of long time, he failed grievously in reaching his own city of Jerusalem and his own generation. But little by little his preaching made its way, and his truth grew like seed, his programme has spread, and his heaven is transformed by men and institutions, cities and empires. For the world can never get away from his beauty and charm. It was a very simple message that he brought, so simple that a scholar and child alike could understand. God is your Father; the world is his beautiful house, fitted up for his children; you are all brothers; you must not be hard with one another; some of you have made a sad wreck of your life; but the Father will not be hard with you. Beyond he will wipe away your tears and help you correct the mistakes and right the wrongs. In a better land you will have another chance to begin afresh. For though your mother forsake you and all friends torture and traduce, and you die in a dungeon, or on a scaffold, there is one heart that goes out toward the sinner—it is the Father's heart. God who is out in the night and the storm, whose love will not let him sleep, and who will not come in until he hath found his son and brought him home.

The Cross or the Crescent?

BY HERBERT L. WILLETT, JR.

The strong appeal which the Christian college in the Orient makes to the alert Mohammedan youth, coupled with a certain apprehension that he may fall away from his ancestral faith, is set forth in this interesting sketch by our Syrian cor-

respondent. The oriental student fancies that it is western education that he needs. It is the task of the missionary to show him at last that western education is only one of the by-products of Christianity. —The Editor.

A SHORT time ago there occurred the yearly meeting of the Students' Mohammed club of the Syrian Protestant College to which several members of the faculty who are thoroughly conversant with the Arabic language, were invited. No set program had been announced, but it was understood that the meeting was to be a religious one, and so it opened very fittingly with a chapter from the Koran. A lad of sixteen stood before the room full of students and faculty, and read in a deeply impressive manner one of the strong chapters, in which the prophet warned his people against the encroachments of other religions, more especially against the Christians. The swing of the sentence, the subtle inflections of the voice, the masterful precision and clearness with which each syllable fell from the lad's

lips, were profoundly stirring even to one who knew no Arabic. Powerfully was the little group of believers affected, while the Christians present showed signs of more than ordinary emotion as the reader dramatically chanted the exhortations of his holy book of faith and steadfast adherence to the words of "Allah the Compassionate, Allah the Merciful."

A STUDENT'S FAITH.

After the reading another student arose to speak of the Mohammedans in this college. "I am a true believer," he declared; "my reverence kneels at the feet of Jesus, the prophet, but my soul and my heart cry out for Allah, the one God, and for Mohammed, his greatest prophet; and to them I dedicate my life." He then went on to speak as no westerner would have dared to speak, of the condition of the Turkish Empire: "Anarchy, deceit,

extortion, decay, death—these we see and feel from day to day, and idly watch or weakly endure. But we have a mission, and a mission which we alone can accomplish—that of quelling the tumult, of cleansing that which is foul, of restoring to life that which is dead. The East alone is responsible for the impurity of our country, and the East is coming to see her own weaknesses. We are Moslems—we must bear the brunt of the fight; we must indicate our faith by doing for ourselves what Christianity has felt called upon to do for us. Let not the stranger purify our house, but the servant, if the master will not. And let the servant become an example to that master of devotion to their God."

Thus he begged his fellow-believers to make the best use of their opportunities here at the college to fit themselves for the task of vindicating Mohammedanism

by making it accomplish its own reformation in its own country. It was a strong appeal, and carried with it the frank statement of facts well known to all, of the devitalized state of the empire; but facts to which none but a native would dare to allude—and he only to a chosen few.

President Bliss emphasized the need of the country for strong, trained, earnest men, and then suddenly turned his words to picture the need of good Mohammedans to fight against the evils of westernism. He pointed out the degeneracy of Egyptian Islam, falling away from the sobriety of the past, lapsing into drunkenness when all its vital power is needed to stem the tide of internal decay. He made very clear the future of this people unless the educated men stand together for integrity, purity, advancement. No earnest man could have left that meeting without feeling that he personally was responsible for the welfare of his religion. And the earnestness of the men is shown by the events of a few years ago.

A REVOLT AMONG STUDENTS.

At that time the young man who first spoke, now a senior in the medical school, was in the collegiate department. Together with a small group of Moslems he stirred up a revolt within the college against the rule compelling chapel attendance, Sunday-school membership and similar religious observances. Parents were enlisted; men in town became excited over the question; the government at Constantinople was asked to interfere in behalf of its co-religionists. It was an anxious, critical moment for the faculty, because these students were not merely protesting against a disagreeable demand upon their time, but were earnestly seeking to promote the cause they believed sacred, in repudiating anything that might influence the weakest of them to waver. The right of an institution to make its laws did not enter into the ques-

tion, because being in Turkish territory, the students felt that the Turkish faith should be favored.

One man only was loyal to the school—the son of a prominent Kurd of Damascus. His attitude was so outspoken that



Herbert L. Willett, Jr.

the boatmen of Beirut, ignorant and blindly faithful Muslims, threatened him and actually attacked the house of his uncle. The lad rode down to the dock in a carriage, and as the boatmen swarmed about him, called out, "Do as you like with me now, but remember that all my father needs to do is to whistle and 5,000 Kurds will be here in a day and make you pay in blood for what you do." The men knew how true it was and slunk away. But even such a determined stand on the part of one of their own number did not pacify the students. It was only by temporizing and dealing very tactfully with them that the faculty final-

ly made its position once more clear—that every student must attend service.

The experience proved once and for all that the men want the education that the college can give. They are not willing to stay away over a question of certain rules which enforce no change of belief. But almost equally do they cling to the bars which mean safety for them, bars of ignorance of Christianity. They want knowledge to reform themselves and to prove that it is not the religion of Christ which achieves the purifying results. And can we blame them? I remember very clearly how I once cheered a lad who went to Catholic school but refused to attend Mass; and yet here we demand attendance. We can appreciate the attitude of a serious Muslim who, in registering this year said, "I am coming because I am old enough not to be changed, but my younger brother must wait two years, until his faith has become sure." That man is in my Sunday-school class, and I have no more eager and interested student. But he is steadfast in the belief that it is our knowledge and not our religion which makes the college a beacon light in the country. Such men we can use.

STURDY FAITH EVIDENCED.

There are a few others, Muslims, who deface hymn-books and Christians who mock the Muezzin call to prayers, who have not the spirit we want—sturdy faith with no intolerance. But as I look at the attentive faces of the large group of boys who attend Y. M. C. A. meetings and Sunday evening optional services, boys who represent many religions, but are trying with a freedom from sectarian bitterness which many of us in our own land would do well to imitate, to get all the good we can give them, I feel certain that the spirit of our Lord finds a home in their hearts and that they are learning his lessons and are preparing to use them to uplift their own people.

Leaders of Men and Millions

CHARLES C. CHAPMAN, OF THE COMMISSION OF BUSINESS MEN
OF THE MEN AND MILLIONS MOVEMENT.

WHEN still a boy living in one of the smaller cities of Illinois, Charles C. Chapman dreamed of the big world lying out beyond the horizon. While engaged at his daily tasks, for he began work when a mere boy, he lived in two worlds, one was the hard, matter-of-fact world round about him that seemed only a dream and the other was the world that was to be when his thoughts would become stately buildings and men would toil at his bidding. This unseen world was his reality.

When a young man of eighteen he went to Chicago where he had larger outlook and greater opportunities for doing things. There he was successful as a publisher.

Dealt a staggering blow by the panic of 1893 with its curtailment of credit, with death knocking at the door and calling the name of the one dearest in the home, he turned his face toward the West. From the throbbing heart of a great city he came to a ranch, to succeed, where many trained by years of experience were failing. He works miracles before the wondering eyes of the experts of horticulture. His genius is like a magic wand that makes a fruitless, profitless land produce an hundredfold. From this and other countries come citrus fruit men to

his groves, which are among the most beautiful in the world, to learn the city man's secret of how to farm. But his interests are now large and he sits in the boards of control of banks and many corporations. In the metropolis of Los Angeles he has a number of business buildings, and through the efforts of C.



Charles C. Chapman.

C. Chapman and brother barren lands have been converted into beautiful subdivisions, parks and terraces, graced by hundreds of beautiful residences.

Charles Chapman knows how to make the most out of land; barren wastes blossom as a rose at his touch. He knows how to make the most out of trees; drooping branches lift themselves up and then grow weary under their load of golden fruit. He knows how to make the most out of stock; his beasts of burden become a delight to the eye. But beyond all else he would make the most out of men. He makes money to make men. He builds buildings to better his brothers. The crown of his life is not his castle, but the churches that claim his devotion. For years when his burdens were heaviest, he preached for a mission church and only left it to organize a congregation in his home village which was soon to become a city.

His church comes first. Christ sits at the head of his table. All other interests are neglected at the call of his pastor. No other engagement holds when he is asked to lead a prayer-meeting. As president of the State Board there comes upon him daily the care of all the churches. The troubles of all the preachers become his own and he loves them as he loves his children.

The Disciples and Christian Unity

BY PETER AINSLIE.

Editor's Note: Doctor Ainslie was a member of the delegation which was recently sent by the Episcopal Church to visit the Non-Conformist Churches of Great Britain on behalf of the Commission on Faith and Order. The following article is the third of a series of papers on Church Unity by representative leaders of the various brotherhoods. The series is being published in *The Churchman* (Episcopalian).

PERHAPS it is not improper to state at the outset of this article that there are no two bodies in American Christianity more positively committed to the union of the divided Church than the Episcopalians and the Disciples of Christ. Both are seeking organic union and will be satisfied with nothing less. While the Episcopalians have written much on this subject and have sought sincerely for union, the Disciples of Christ had their origin in a desire for union and still maintain that it is the one apology for their existence as a separate people. Strange as this may seem, they are separated from other communions from necessity and not because they desire it.

About a hundred years ago a movement arose in the Presbyterian household in a desire for freedom in the practice of catholicity in religion, and it became the first organized movement in American Christianity for the union of the Church. The times, however, were not ripe for such a movement, and Thomas and Alexander Campbell and Barton W. Stone were thrust out of the Presbyterian Church. Stone and those associated with him maintained an independent course, but the Campbells and those associated with them, fearing that they might become the nucleus for another denomination, sought affiliation with the Baptists and, after nearly twenty years of uncertain fellowship with that communion, they were again thrust out. They faced the inevitable necessity of becoming a separate communion, against which they protested. The movement under the Campbells and that under Stone united and became, about eighty years ago, the communion known as the Disciples of Christ, or Christians, which has grown to be one of the strongest bodies numerically in American Christianity, numbering more than a million, and growing rapidly.

EMPHASIS ON CATHOLIC PRINCIPLES.

Agreeing with Evangelical Protestants on the great fundamentals of our common faith, they sought a basis for union by eliminating those things as tests of fellowship about which we differ, and to unite upon those things on which there is a universal agreement, so their message had nothing to do with the formation of a new creed, even if the movement did develop into a new communion. They sought to emphasize the great catholic principles upon which all Christendom was agreed and they believed that conformity to these catholic principles would lead believers out of the confusion of denominationalism into the peace of a united Christendom.

The catholicity of their message may be summed up under four heads:

(1) The catholic name. They recognized Christians among Episcopalians, Presbyterians, Methodists, Baptists, etc., but those names were divisive and perpetuated division, which was in opposition to the prayer of Jesus and the teachings of Paul. Even the name Roman Catholic was not catholic, for the term "Roman" destroyed its catholicity and made it provincial; neither was the Holy Catholic Church a proper designa-

tion, "catholic" not being a noun, but primarily an adjective. The Scriptures furnished the only catholic names for believers, and these are for the individuals, Christians, Disciples, Disciples of Christ, Friends, etc., and for the organization, the Church of Christ, Church of God, the Church, the Christian Church, etc., so to the Disciples there were no other names to wear but the catholic names of the Scriptures, which all believers and



Rev. Peter Ainslie, D. D.

Churches used in a secondary sense. The Disciples sought to make their use primary and so they have worn no other names and have urged all other believers to do likewise.

AS TO CREEDS.

(2) The catholic creed. All the communions had separate creeds. The Episcopalians had their Thirty-nine Articles, the Presbyterians had their Westminster Confession of Faith, the Methodists their Discipline, the Baptists their Philadelphia Confession of Faith, etc. It was not a question whether these creeds taught truth or error. They were master productions and registered thought, but they were divisive and not catholic. Episcopalians would not accept the Westminster Confession of Faith, nor would the Baptists accept the Methodist Discipline. For the Disciples to have sought to introduce a compromise creed would have been the height of folly. They were seeking for a union basis on catholic principles, so they went back to the beginning of the Church, when the simple creed was the confession of the Messiahship and Lordship of Jesus and the commitment of their lives in obedience to Him. This was catholic ground, for all believers accepted the fact of Christ, so the Disciples gave their allegiance to the simple creed that expressed faith in and obedience to the personality of Jesus Christ, and they sought to have all believers do the same.

(3) The catholic book. Every communion accepted the Scriptures as containing the Word of God. Upon this there was no dissent, but the various

communions had their systems of theology as tests of fellowship, and these were divisive and destructive to the peace of the Church. They could be made schools of thought, and against this the Disciples made no dissent, but to make them tests of fellowship was provincial and opposed to catholicity. Since all agreed upon the Scriptures, why could not the Scriptures alone be sufficient? They appeared to have been largely so for the early Church. Why should they not be for the Church in modern times? Besides, the distinct message of Protestantism was justification by faith, sole authority of the Scriptures and the right of private interpretation. The Disciples, believing heartily in these principles, pushed them to their ultimate conclusion and, consequently, beyond Protestant creeds and systems of theology, claiming the Scriptures to be sufficient for the rule of Christian life. Again they were on catholic ground, and taking the Scriptures as their only book of authority, they sought to persuade others to take this catholic book as their sole authority.

CATHOLIC MODE OF BAPTISM.

(4) The catholic mode of baptism. The Campbells, Stone and others, in the early history of the Disciples, were pedobaptists, but they had committed themselves to a catholic policy for the union of the Church. They had a hard struggle on the baptismal question, for all their training was in the principles of pedo-baptism, but finally, seeing no other course for peace in the Church than to take that mode of baptism which was recognized by all Christians and which is mentioned first in the Book of Common Prayer, they were rebaptized by immersion and forthwith urged all believers, who sought for Christian union, to adopt this catholic mode of baptism.

With this message of catholicity and fraternity, they pleaded for Christian union and advanced with this as the chief ensign upon their banners. Herein lies much of the secret of their rapid growth. It is not difficult therefore to understand the enthusiasm with which they received the announcement of the Protestant Episcopal Church, appointing a commission for a World Conference on Faith and Order. In fact, such a conference was talked about at the General Convention of the Disciples in Topeka, in October, 1910, but only a commission on Christian union was appointed to prepare the way for such a conference. It was received with joy when the Disciples learned that while they were appointing their commission on Christian union, the same day the Episcopalians were appointing in their General Convention in Cincinnati, in 1910, a Commission for a World Conference on Faith and Order. We are glad that the Episcopalians preceded us with the idea of a World Conference, for they are in a better position for leadership in this great and holy cause, but we are no less glad that we are in a position to make a very definite contribution to this conference, both by our history of catholicity and fraternity and by personal work in prayers and appeals, in which many of us are most cheerfully joining.

THE CHURCH'S CHIEF ISSUE.

Above all the issues in the Church is the union of its forces. It was both the prophecy and the prayer of Jesus. The whole Church is beginning to see that it is as much in the program of Christ as His death on the cross and His Resurrection from the dead. It must come as sure as the tides ebb and flow. It devolves upon every believer to so cultivate peace in the household of God that his life shall be a faint echo of the life of our Lord, whose we are and whom we serve.

MR. TAFT ON FOREIGN MISSIONS.

In an article in the "Youth's Companion," the Hon. William H. Taft warmly indorses the work of Foreign Missions. Foreign missionaries do not merely propound the gospel to the heathen—their work touches every phase of life, industrial, commercial, agricultural, political, social. They are, in the words of Mr. Taft, "pioneers of Christian civilization."

He says:

"With very considerable opportunity to judge, from four years' experience in the Orient, and from contact with many missionaries in the Philippines, I feel justified in saying that they are generally persons of high character, high intelligence, high standards of living—persons who are willing to make every sacrifice for the cause they represent. They are men who know well the characteristics of the people with whom they deal. They learn their language, they study their peculiarities, and they train themselves to conciliatory methods. The very history of their broadened activities shows their practical methods. The Bishops and the heads of missions in various countries are trained diplomatists, and have learned much of statesmanship in their study of native conditions. I know of many instances in which the greatest self-restraint and tact have been exercised in order to prevent an outburst which would make such a cleavage between governmental authority and the representative missionaries as could hardly be closed for a decade.

"Governments, knowing that the Christian missionaries are not insurgents against constituted authority, are beginning to feel that the leaders of such movements can be employed to further important governmental plans. For example, Bishop Harris was one of the warmest friends that Marquis Ito had, and was of great assistance to him in his efforts to solve the difficult questions growing out of the annexation of Korea to Japan.

"We can find the explanation of Christian influence and progress of Christian civilization only in the widened activities of our Foreign Missions, which are supported by the sympathetic assistance of the existing local governments, native or colonial.

"We cannot exercise power without responsibility. Our Foreign Missions have led us on, and have shown where good work can be done. We should not retreat from our obligation, but should act the part of a good and beneficent international neighbor wherever our aid is sought by a struggling nation."

RAILROAD TO PIERCE AFRICA.

The dream of Cecil Rhodes of an all-British railway through the center of the Dark Continent is being realized. It is said that railway trips from the Nile right through the center will be possible within the next few years. The line is built now from the cape to Elizabethtown, a distance of 2,320 miles. The distance from Capetown in the south to Alexandria in the north is 7,074 miles. The Belgian Government has ceded to Great Britain a strip of land in the Congo, so that Africa's first transcontinental line will run on British soil throughout from Capetown to Alexandria. The difficulties confronted have been serious, for in addition to the natural obstacles the lions and other wild beasts have given much trouble, and in some sections the ties had to be of steel on account of the white ants, which destroy everything except iron or steel.

WORK ON GREAT LAKES INJURES MEN.

Mr. Thos. Conway, of Buffalo, secretary of the Marine Firemen's, Oilers' and Watertenders' union of the great lakes, appeared before the house merchant marine committee as the first representative of organized labor. He contended that there should be two able seamen for every life-boat.

"At the present time," said Mr. Conway, "men on the vessels of the great lakes work on deck all day while the vessel is being loaded, then they are sent down into the hold to serve as coal passers. When they reach the Soo, no matter how heated they may be from their work in the fire room, they are sent on deck to handle icy lines."

Mr. Conway said that the desire to economize on coal had something to do with the disastrous results of the recent storm on the great lakes.

"The steamer Nottingham," he said, "left Port Arthur with only forty tons of coal in the bunker. She left in the teeth

of the storm. What was the result? She went ashore on Parisian Island and soon after had to begin to burn grain. Coal is higher at Port Arthur than it is at the Soo. In my opinion that is why the ship left the upper port with only forty tons in her bunkers.

"The results of the efforts of the crew to launch a lifeboat show something of the inefficiency of the crews which now man the great lakes vessels.

"The crew got in one of the Nottingham's life boats and lowered it without paying any attention to the run of the sea. The sea came up and dumped all the men out of the life boat, back on the deck. That's why we want a standard of efficiency prescribed by this bill."

INTERESTING!

We are informed that the professor of mathematics of Indiana State University, located at Bloomington, recently tested 250 students from the farmer, the professional, and the commercial classes. The students from the farm made an average of 82.4 on their final examination, as compared with 74.5 for the second class, and 63.6 for third class. Only seven per cent of the farmer class failed to make a passing grade, as compared with 13.4 per cent of the professional and 17 per cent of the commercial classes. The professor's explanation is that the country boy could concentrate much better than the urbanite, and was not, in so large a degree, distracted by outside activities as is the city student.

A SUGGESTION.

Sir—In a recent Scribner's Theodore Roosevelt writes:

"I was informed by entirely trustworthy people that in swimming cattle across a river savage hippos had been known to assail and kill them."

Why do the hippos swim their cattle across a river? And why do they destroy their own property?

A colleague of mine writes, in an account of a shipwreck: "Being swept from stem to stern by tremendous waves the captain abandoned the ship."

Wouldn't it be feasible for the American colleges to institute a course leading to, say the degree of D. P. C., that is, doctor of participial constructions?—Correspondent of the New York Evening Post.

There are in the United States 190 different denominations. This includes Buddhists, Theosophists, Mormons, Communistic societies, Bahars, etc. There are sixty-nine Buddhist temples in this country.

Panama Hymn

WENDELL PHILLIPS STAFFORD IN ATLANTIC MONTHLY.

We join today the East and West,
The stormy and the tranquil seas.
O Father, be the bridal blest!
The earth is on her knees.

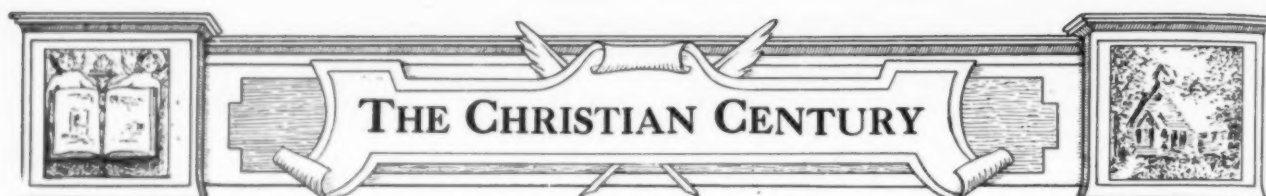
Thou, Thou didst give our hand the might
To hew the hemisphere in twain
And level for these waters bright
The mountain with the main;

In freedom let the great ships go
On freedom's errand, sea to sea—

The oceans rise, the hills bend low,
Servants of liberty.

The nations here shall flash through foam
And paint their pennons with the sun
Till every harbor is a home
And all the flags are one.

We join today the East and West
The stormy and the tranquil seas.
O Father, be the bridal blest!
Earth waits it on her knees.



EDITORIAL

"THE PRACTICE OF CATHOLICITY."

EDITORS are usually pretty chary in subscribing to all the statements made in even the very best articles contributed to the pages of their papers. But with respect to the article by Dr. Peter Ainslie appearing in this issue we cannot resist an impulse to say that it has our editorial endorsement from beginning to end, in every sentence and in almost every word. Not in many a day has a brief statement of the deeper purposes of the Disciples of Christ come under our observation so lucid, so unlabored, so true to history yet so more than historical, so free from bumptiousness and controversial detail, and so catholic in its spirit, as is this article in which Doctor Ainslie presents to the readers of our Episcopalian contemporary the essential plea of the Disciples of Christ.

There is one great sentence in it which ought to be made the theme of prolonged reflection by every reader: "About a hundred years ago a movement arose in the Presbyterian household in a desire for freedom in the practice of catholicity in religion. . . ."

That single sentence is the most lucid interpretation of the Disciples' movement that our literature has produced.

HURLING THE FIRST STONE.

IF IS one of the pathetic spectacles of religion that misunderstanding and prejudice so far hold their ground in the sentiments of both the Reformed and Romanist after three centuries of common history. There are parties in each of these great divisions of the Christian Church whose chief delight seems to be the flinging of vituperative and malignant epithets and arguments across the border at each other. Perhaps this is inevitable as long as the old controversies are remembered. But Protestantism, which has ever claimed the blessings of intelligence and freedom of thought, ought to be very slow to avail itself of such foul weapons in a needless contest with the Roman Church. It is pathetic to see Protestant preachers and writers employing their abilities in diatribes against the Church of Rome. No intelligent student of past or present history doubts that there is much to be regretted and disapproved in the theory and practice of that church.

But the faults of Protestantism, in theology, morals and temper, are quite too glaring to permit any champion of the Reformation to glory over the failures of Rome. Protestantism with its divisions and its still remaining marks of narrowness and bigotry would present a sorry spectacle if suddenly compelled to face the problem of caring for the masses of faithful, if untaught, communicants of the Roman Church.

No disaster could be greater than that of the sudden disappearance of Catholic leadership and control over these multitudes, until the day when Protestantism shall have learned its lesson of open-mindedness and unity. More than this, any unity which is worthy of the name must include Romanist and Protestant in the united Church of Christ. It is no part either of intelligent instruction or of Christian statesmanship to waste time in stirring up needless animosities between the two sections of the Church by mordant and hateful strictures upon Catholicism.

The first stone, and every other stone, should be hurled only by those whose lives are clear of the evil temper and the divisive practices which are all too freely charged against the Church of Rome.

THE PROMISE TO OBEY.

AGITATION for the omission of the word "obey" from the wedding service of the Episcopal church is not confined to this side of the water. The London Christian World tells of the movement over seas:

"It seems that reformers who wish to get the word 'obey' struck out of the marriage service are really going back to

what used to be the universal usage of the Christian Church in both the East and the West. Mr. F. C. Eeles and Dr. Percy Dearmer have been carefully examining all the old liturgies. Up to the thirteenth century the man and the woman made precisely the same vows. So they do still in the Roman Catholic and the eastern churches. It almost seems as if the use of the word 'obey' originated in England. The three best known forms of service in use in England before the Reformation were those of Sarum, of York, and of Hereford. Of these only the Sarum service book had the word 'obey,' and that book was followed by the Reformers in preparing the English Prayer Book. In some of the North German service books the word seems also to have made its appearance. But in any case antiquity is against it. It is seldom that the antiquarians and the common-sense people agree in a matter of this kind, but as they do in this case, the force of their demand is irresistible. So we may hope that this reform of the marriage service will be soon carried through, though the Bishop of Lincoln the other day withdrew his motion to that effect in the Canterbury Convocation."

Fortunate is the minister who has no need to wait the search of old records or the voice of any convocation. If the word obey has ceased to define our highest conception of the relations of a Christian wife to a Christian husband, omit it. Why should we care what the old methods were?

WHAT THE LAW COULD NOT DO.

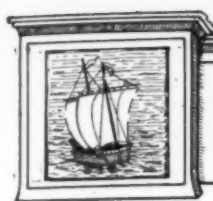
THIS will be remembered as an age that has undertaken to solve every problem, cosmic and ethical, by law. All questions in the earth and out of it have attempted to find their answer in legislation. Is there an evil that any one has seen under the sun? "There ought to be a law prohibiting it." Is there a good thing that ought to be done? Let us pass the hat, and organize a lobby, and secure the passage of a law.

There ought to be more of this than formerly, because a larger part of our life than formerly is lived in conditions beyond our control. He who lives on a farm of his own, and wears clothing made from wool grown on his own sheep and spun by his own daughter and woven by his own wife on her own loom, and who eats bread baked from his own wheat or corn, with milk from his own cows and honey from his own hives can control, let us say, 90 per cent of the conditions under which he must live and his children be reared. It is not necessary to pass laws telling him not to shut out sunlight from the windows of his neighbor who lives a mile away, nor compel him to put a number on his ox-cart in order to identify it when it runs over the children of his neighbors. A great variety of laws become necessary under modern conditions which were totally unnecessary in more primitive life.

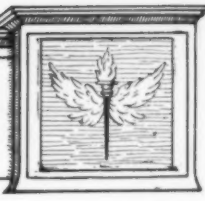
Nevertheless, let it be remembered, that there are some things which the law cannot do.

Analyze a little of this rather cheap talk about "natural law." What is "natural law?" It is merely the methods, so far as we have been able to observe and classify them, which govern phenomena. The savage, living in the tropics, learns how to boil water, and makes out what is for him a complete treatise on the natural laws of hydrostatics. But he is totally incompetent to pass judgment upon water in low temperatures. All the water he has ever seen is that between the temperature of the spring, and that of the boiling point. What does he know, and what can he imagine, about water below 32 degrees? That it becomes solid is to him a preposterous supposition. We are a trifle wiser, for we have seen water at a little lower temperature than he, and know that as it boils at 212, it solidifies at 32; but we are nearly as incompetent as he to write any complete treatise on the laws governing fluids.

Then consider this matter of easy legislation. How much simpler it is to get a law passed than to persuade people to be good! Once we had great pledge-signing campaigns; now we have local option campaigns. The local option campaigns



A CONSTRUCTIVE WEEKLY



are necessary. But it must never be forgotten that if all people would sign the pledge and keep it the problem would be solved, and indeed that it never will be solved in any other way than that which reaches the moral nature of men.

Never since the Pope issued his bill against the comet has there been such complete satisfaction with the attempt to meet all life's emergencies by means of law as at the present moment. Let the good work go on. Let us have laws against the sale of liquor; against the social evil; against the oppression of the wage earner and all the rest. But remember this, and never forget it, that what the law could not do, and never can do is to make regenerate souls. That Christ alone can do.

THE FORCE OF BREVITY.

HOWEVER much opinions may differ as to the moral issue involved in the question of Panama tolls and the attitude of President Wilson thereon, there is one aspect of his message that won universal commendation, its direct approach to the subject, its compactness of argument, its simplicity and clarity of diction and its brevity. Of it *The Nation* says:

"President Wilson's message to Congress on the Panama tolls was a masterpiece of condensation. In less than 500 words he said all that is necessary, and with a force and impact that must go deep into the mind of congress and the country. The gravity of his appeal is enhanced by his brevity. Some issues are too serious to be drenched in language. In the highest matters, saith the Preacher, 'let thy words be few.' The President has laid this to heart. And if there is truth in Voltaire's saying that it is not the books of many pages which move men to great social changes and even revolutions, but the broadside, the pamphlet, the thin volume all aglow with passion, it is certainly true that presidents are not heard for their much speaking; that long and wordy messages to Congress which nobody reads cannot have the effect of a swift and direct utterance which all can take in in five minutes, and which is yet couched in such terms as to compel thought and thought yet again."

There is a time for extended argument, but there are times more frequent in which the ability to state a proposition clearly, and defend it simply, logically and briefly, are worth hours of eloquence.

SAVING A DOWNTOWN CHURCH.

WHENEVER the great city newspapers come forward in straight-from-the-shoulder editorials and feature "write-ups" in behalf of a religious movement, that movement must be a vital one.

This is exactly what everyone of the Chicago dailies is doing in behalf of the effort that is being made by the Episcopalians—and by other communions, as well—to save to the service of the city's downtown district "Old Trinity," the historic structure which for several decades stood for spiritual things against the tides of commercialism which have well nigh caused the spiritual heart of Chicago to cease to beat.

Appeals are being made to Christians, irrespective of denomination, and to non-Christians, to subscribe to the \$175,000 fund which will be necessary to preserve this splendid work to future usefulness.

The Chicago Tribune speaks in an editorial as follows:

"The closing of Trinity church, with all its clubs and associate activities, because of lack of support would not be a mere sectarian but a civic setback. The church which goes out of business as soon as it ceases to be the well-supported religious center of a comfortable and prosperous neighborhood is not doing its work. The church's first opportunity for missionary work does not lie across the ocean.

"In sending out an appeal for aid to all the Christian people of the city, regardless of denomination, Trinity church is more than justified.

"Ten thousand dollars a year spent at Michigan avenue and Twenty-sixth street may, from any standpoint, do more

good than twice that amount devoted to work in foreign lands. By the response to the present call one may fairly test the sincerity and earnestness of the Christian people of Chicago."

Among us Disciples as among all other communions, one of the outstanding problems is that of the downtown church. In Chicago, Jackson Boulevard, Monroe street, Memorial and Metropolitan churches are fighting the battle with more or less success.

In Kansas City, the old First Church is being re-equipped for continued service by the addition of a \$50,000 Sunday-school building and parish house. St. Louis is not doing so well. It is a lamentable fact that First Church, which has through many years cared for thousands of young people thrown out into the perilous whirlpools of city life, is fighting its last battle—unless the more prosperous churches of St. Louis see their opportunity and make this "mother church" an object of united missionary effort.

One wonders sometimes whether the Church of Christ has forgotten its mission. It is heartening to witness these latter-day evidences not only of the Church's awakening, but also of the development of a civic conscience on this vital question.

THE SALOON A PUBLIC NUISANCE.

ASAD day is this for the saloon. The old and easy ways of evading prohibition laws appear to be losing their effectiveness. "The Nuisance Act" which recently went into effect in Tennessee was directed against the three cities of Chattanooga, Memphis and Nashville which have defied the rest of the state, and it puts the enforcement of the laws into the hands of the judiciary. Hundreds of saloons went out of business in a day. Prohibition laws will not enforce themselves and sheriffs are often timid or corrupt; but such acts as the Tennessee "Nuisance Act" show what can be done in a state with large cities in which the police power is inert or corrupted by the saloon. After all, what is so simple, so logical or so truthful as to declare the saloon a nuisance? Does not every one know that is what it is?

ARE WE LOSING OUR SENSE OF HUMOR?

WE ARE trying hard not to lose it. We pay high prices for "comic" supplements, and read their painful attempts at fun with painful patience. England records a decline in the number of so-called comic papers, but that may not imply any real decrease in humor. In America the humorists are largely turned preachers; and they give us homilies in paragraphs, jingles and cartoons. Mr. Walter Emmanuel, the famous "Charivaria" of "Punch" believes that more men are writing humor now than ever and that the humor is of higher quality. Let us hope so. We need humor, free from malice or muck, humor that broadens the sympathies, warms the heart, and lessens the friction of life. Give us clean, wholesome, happy humor. There is many a pretentious folly masquerading before high heaven in the guise of philosophy, science or religion, which never would have outlived its second summer had not men lost their sense of humor.

YESTERDAY'S GRIEF.

KATHERINE LEE BATES, IN CENTURY MAGAZINE.

The rain that fell a-yesterday is ruby on the roses,
Silver on the poplar leaf, and gold on willow stem;
The grief that chanced a-yesterday is silence that incloses
Holy loves where time and chance shall never trouble them.

The rain that fell a-yesterday makes all the hillside glisten,
Coral on the laurel and beryl on the grass;
The grief that chanced a-yesterday has taught the soul to listen
For whispers of eternity in all the winds that pass.

O faint of heart, storm-beaten, this rain will gleam tomorrow,
Flame within the columbine and jewels on the thorn,
Heaven in the forget-me-not; though sorrow now be sorrow,
Yet sorrow shall be beauty in the magic of the morn.

The Larger Christian World

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE.

Harper's Weekly Gives Tribute to Mott.

Harper's Weekly for March 21 has a two-page article on "John R. Mott, Christian Statesman," and in addition devotes a column of editorial comment to his personality and work. In justification of this seeming departure, the editor has this to say:

What things matter? It is the special function of Harper's Weekly to try to select elements in American life which it believes do matter, and to give them emphasis. Religion matters. It matters emphatically in this age of disappearing sanctions and of new standards. Who is doing most to connect religion with the lives of men today? Some observers of ability answer, John R. Mott. That opinion explains why one of the most quietly influential citizens in the country called Mr. Mott "the greatest man alive."

Speaking of Mr. Mott's manner of work as observed in his recent New York campaign among students, the Weekly says:

What Mott gives his audience is the simple old-time talk of an "abounding life" through a personal belief. He devotes half of one hour bringing home the sense of guilt to the individual soul. He shows you your life as a battleground where you are beset by temptation and defeated from time to time by sin. He then tells you he sees by your face that he is speaking to individual need, and that you are asking "What is there for me?" . . . Your better self is dead, but Christ can communicate life—life abounding, wider, deeper, of more volume, than the sterile withered surface life you have been living—life, Life.

But, the editor explains, the speaker does not forget the "exact plans" of action, which always follow. Vague emotions are crystallized by some definite step. "He never starts anything unless he can see it through."

The cover of this issue of Harper's Weekly bears a reproduction of a telegram from President Wilson regarding Mr. Mott. These are the President's words:

Certainly one of the most nobly useful men in the world. I have the greatest admiration for him and the most profound confidence in his extraordinary character and abilities.

A "Truce of God" Proposed.

Following the report made by Dr. Newman Smyth, Doctor Roberts and Doctor Ainslie, to the Faith and Order Conference of the Episcopal advisory committee, Doctor Manning and Mr. R. H. Gardiner, as chairman and secretary of the committee respectively, have issued a proclamation asking for a truce of God among all Christian organizations. The following are some of the significant words of the Proclamation. They will have especial interest for Disciples:

"From the mission field the long-outstanding problem of Christian unity has been brought by the providence of God and set directly in the way before all communions. No solution can be found without conference; surrender offers no remedy. To prepare for the conference a truce must be proclaimed. The love of

Christ for the world constrains us to ask you to join with us and with His disciples of every name in proclaiming among the churches throughout Christendom 'A Truce of God.' Let the questions that have troubled us be fairly and clearly stated. Let scholars, Catholic and Protestant, give freely to the people whatever light from their historical studies they can throw over these subjects. More than that, it is of essential importance for us to seek to understand what in the religious experience of others are the things of real value which they would not lose, and which should be conserved in the one household of faith. We pray, also, that each Christian communion may avoid, so far as possible, any controversial declaration of its own position in relation to others, but rather that all things be said and done as if in preparation for the coming together of faithful disciples from every nation and tongue to implore a fresh out-



Marion Lawrance, who leaves the World's Sunday-school work, to devote all his energies to the International Field (Canada and the United States.)

pouring of God's Holy Spirit. Before all differences, doubt, and misgivings, we would hold up the belief that the Lord's Prayer for the oneness of His disciples was intended to be fulfilled; and that it ought not to be impossible in the comprehension of the Church, as it is practicable in the state, for men of various temperaments and divergent convictions to dwell together on agreed principles of unity. We would therefore urge all who hold positions of leadership or authority in the Church to labor without ceasing to work out in this generation, by mutual recognition and possible readjustments, a practical basis of unity in liberty, in truth, in power, and in peace. To this end we ask your prayers."

Foreign Mission Statistics in 1913.

According to the Missionary Review of the World nearly sixteen and one-half million dollars was given in the United States and Canada last year for Protestant Christian missions outside of these two countries. This includes \$420,867.19 spent by educational and medical organizations and \$414,413.91 used by home

missionary societies outside of United States and Canada.

Comparing this with one year ago, the "Home Base Committee" figures show a falling off of nearly one million dollars, but this apparent decrease is largely accounted for by a different method of computing the statistics. Last year's figures of this committee were no doubt too large, and the actual amount spent by foreign missionary societies for foreign work in 1912 was more nearly represented by the amount given in the statistics compiled for the Review by Dr. Louis Meyer—namely, \$15,590,533. The Home Base Committee figures would, therefore, show a slight increase for 1913—the total amount received being \$15,622,763.57, exclusive of that reported by educational, medical and home mission organizations.

What Reforms Are Needed Most?

The Christian Work asked a number of prominent men the question, "What reform would you most like to see accomplished in 1914, and why?" Replies from a number are published in a late issue of this paper. Here are two of them: Dr. J. T. Stone, moderator of the Presbyterian General Assembly wrote: "I would say that if there is any one thing which I would desire to see more than another in 1914, it is an outpouring of God's Holy Spirit upon the entire Church, that we may believe more potentially in prayer, and work more directly to reach the souls of men, that they may grow in grace and in the knowledge and faith of our Lord and Saviour Jesus Christ." Dr. Nehemiah Boynton, Congregationalist, write: "I would like to see a new accentuation of the timeless truth that vital character is the essential of victorious construction. That our present passion for social service will soon become pale-faced and anemic unless the quickened aspiration for truth in the inward part has new vogue. Permanent improvements in life develop from the inside out, not from the outside in. Varnish shines; it is virtue which saves."

Universalists to Evangelize New York.

What promises to be the most comprehensive scheme of evangelization ever attempted by the Universalist Church is planned by the New York state convention of Universalists. The movement began three years ago, when a group of Universalist ministers in the Mohawk valley proposed a series of meetings for that district and looked ahead to a larger series later.

Each year new developments have led to an increased activity, and at the last state convention at Herkimer, last October, a resolution was passed calling for a "state-wide awakening" during the winter. Rev. G. Delbert Walker, state superintendent, was made chairman of a committee to organize the movement, and for three months he, with his co-workers, has been engaged in outlining the campaign and distributing information.

The state is divided into groups and nearly every minister will be called into the service. Five meetings each will be held in ninety churches. Five singing evangelists will be sent from place to place. To advertise the meetings 1,000 posters have been distributed, 50,000 leaflets, 8,500 plans, 12,000 postal cards and 10,000 song sheets.

Governor Eberhart Lauds Church.

Before a large audience at Trinity Methodist Church, Minneapolis, Governor Eberhart of Minnesota recently gave utterance to a sentiment strongly favoring the Church: "To perpetuate my name I would rather have it transcribed with the Church than to simply have it carved on marble or to have it entered on the records as governor of the state. There never was a time when the standing of an honest, sincere Christian was higher than it is today. The Churches do a valuable service in getting the people together and giving them something to think about that leads to the highest living that can be practiced."

A "Keynote" of New Haven Meeting.

At the recent meeting of the Religious Education Association held at New Haven, Rev. O. C. Helming, chairman of the Congregational Commission on Religious Education, sounded the keynote of the gathering of Sunday-school workers by declaring that the Church must now emphasize the value of the inner life because social conditions were tending more and more to stress the value of the outer life. He held that Sabatier's postulate that man is incurably religious must be interpreted in such manner as to give to religious education its proper task of developing the latent religious instinct. The Sunday-school must realize that its task is to transform conduct, not to form it.

Pastor Builds Own Church.

Franklin St. Memorial Brethren Church, Baltimore, certainly will stand as a memorial to the pastor, Rev. Edward M. Leech, for he not only designed it, but was general contractor for the edifice, reports the Congregationalist. He not only designed the edifice, but the church plant, including the parsonage and the sexton's house, which flank the church on each side, is the result of the work of the brain and the hands of the pastor. The group cost \$27,000, exclusive of the architect's, the general contractor's fee, both of which Mr. Leech saved, the material from the old building, torn down for the new edifice, and the site, which the congregation owns in fee simple. The total value of the plant is placed at \$40,000.

Not Ready for Union.

The Presbyterian and Reformed Churches of the United States have held a council through their representatives on the subject of organic union. Such a union of the Churches holding to the Presbyterian system would create a denomination with a total membership of 3,000,000. Practically all the speakers in the council agreed that the time has not yet come for such a union to be immediately consummated.

Unity in Massachusetts.

An evidence of the growing spirit of unity among the Churches comes from Roxbury, Mass. The Congregational, Baptist, Methodist, Episcopalian, Presbyterian, Friends, and Advent Churches are uniting in a pre-Easter series of week-day meetings. On Good Friday from noon till three o'clock the hours of the Cross will be kept in the Dudley street Baptist Church, with addresses by Roxbury pastors. On the evening of Good Friday in the same church this Baptist congregation has invited the other Christians to commune with them.

Brooklyn Y. M. C. A. Receives Gift.

Herbert L. Pratt has given to the Brooklyn Y. M. C. A. seventeen acres of land at Overland Park, Staten island, for

a summer camp for boys. The plot has nearly eight acres of water front on Prince's bay, with a thick woodland at the upper end. An athletic field will be laid out and a permanent building erected to serve as winter headquarters and storage for camp paraphernalia. The camp has been located for some years at Arverne on the shore of Jamaica bay, where the association has rented property. During last season from May 30 to Sept. 15 over 300 boys were at the camp.

Baptists and Congregationalists to Unite?

Once more the question of a working union between the Baptist and Congregationalist fellowship is being agitated. Advocates of the union assert that it would involve no sacrifice of principle on either side, although up to the present they give no details as to how this ideal result can be effected. When all is said and done, remarks the Watchman-Examiner (Baptist), the teaching of the Scriptures concerning baptism is not a matter which should baffle the intelligence and scholarship and spiritual discernment of two great bodies of Christian people otherwise in cordial agreement.



Rev. J. Wilbur Chapman, who is stirring Edinburgh.

Memorial to Deceased Sexton.

Certainly unique and just as certainly worthy is the recent act of the Second Presbyterian Church of Chicago, in placing in the church building a memorial tablet in honor of the deceased sexton of this church, Edwin L. Bradley. Commenting upon this act, The Continent remarks: "Mr. Bradley in his own profoundly conscientious sense of his own service was every whit as much a minister of God as any man who ever stood in the pulpit. Keeping the church fit to worship in was a sacred duty which he followed for fifty-one years with a consecration absolutely devoted and spiritual in every fiber."

Will Push Moslem Campaign.

Dr. S. M. Zwemer and half a dozen other missionaries to the Moslems compose a party which under the lead of Marion Lawrance, is conducting a series of thirteen conferences in as many cities, beginning in Grand Rapids, Michigan. Other points will be visited in Michigan, Ohio, Pennsylvania and New York. Effort will be made to arouse interest in Moslem work and obtain funds for two Sunday-school workers to be stationed in the far East to arouse interest there in Sunday-school work.

Brighter Features Urged for Church.

Novel and entertaining features to brighten the customary formal church services are needed to interest the modern congregation, declared Rev. John McNeill of Toronto, Canada, before the recent midwinter international Bible conference, held at Washington, D. C.

"Most church congregations of today," said Dr. McNeill, "are comprised of people who need awakening from the dead. The only time during a sermon when a person's face is at all radiant is when the sermon ends."

Rev. G. Campbell Morgan of London and Rev. John H. Jowett of New York addressed the conference, urging the necessity for belief in God and the Bible. Dr. Morgan said a man need not be a slave to serve God, "he needs only to be friendly."

Cincinnati Pastors Exchange Pulpits.

Recently fifty-nine Protestant pastors of Cincinnati exchanged pulpits for a Sunday with gratifying results. A contemporary enthusiastically proposes making the first Sunday morning of each month an "exchange" Sunday.

Interdenominational Summer Conferences.

Locations and dates of the Interdenominational Summer Conferences, under the auspices of the Missionary Education Movement, are announced for 1914, as follows: Blue Ridge, N. C., June 26-July 5. Pacific Grove, Cal., July 3-12. Silver Bay, Lake George, N. Y., July 10-19. Estes Park, Colo., July 17-26. Lake Geneva, Wis., August 4-13. In addition to these five conferences in the United States six conferences will be held in various parts of Canada.

Native Christians Effective Witnesses.

The Laymen's Missionary Movement of Great Britain, in its recent conference, found its most effective speakers in native Christians from Africa and India. Officers from both the army and navy gave enthusiastic testimony to the value of missions as they had observed it while engaged in the foreign service.

Presbyterian Pension Fund Grows.

The Ministerial Pension Fund of the Presbyterian Church was enriched the last week in February by gifts totaling \$200,000. One gift was for \$50,000, and another for \$100,000.

Dr. Faunce's New Book on Missions.

Dr. W. H. P. Faunce, of Brown University, will write a book entitled The Social Force of Foreign Missions. This will be used in a unified course of mission study for churches during 1915 and 1916.

Dr. Chapman in Edinburgh.

Rev. J. Wilbur Chapman, together with Mr. Alexander have been conducting evangelistic meetings in Edinburgh, Scotland. The whole city has been stirred, great audiences attending the meetings, and many hundreds being converted to God.

Forbush, Son and Father.

Arthur R. Forbush is following the steps of his father, Dr. W. B. Forbush. The young man has just become Boy Scout commissioner for Worcester. He was at the Boy Scout headquarters in New York as supervisor of the Scoutmaster's Department and secretary of the National Court of Honor. He has had experience as lecturer and worker with the moving picture of The Making of a Boy Scout, and had charge of the headquarters of the Knights of King Arthur for several years.

Of Human Interest

Helen Keller in Chicago.

Helen Keller was recently interviewed in Chicago by a local reporter. Mrs. Macy, her teacher, accompanied the wonderful blind girl here on her visit.

Being asked what she thought of Chicago, Miss Keller said she was impressed with its bigness, its rush, its smoke and its noise.

"How does she know?" the reporter asked Mrs. Macy. Miss Keller answered for herself:

"I smell the smoke—I feel the noise. I have just come from Duluth—a beautiful city—it has such a wholesome atmosphere. It runs along the lake like a schoolboy—so full of life and health."

"Chicago runs along the lake, too," interposed Mrs. Macy.

"And like a schoolboy, some say an overgrown schoolboy," the reporter added. Mrs. Macy interpreted it to Helen, who laughed and retorted like a flash:

"Whose—clothes—are—too—tight—for—him—to—run—in, e-e-h?"

Riley on "Poetry."

Perhaps better than anything else one might select, the poems of James Whitcomb Riley disclose the secret of the poet's success. First of all, their utter artlessness, which is characteristic of all Riley's writings, is bound to attract. Second, his ability to take his audience into his confidence, to put himself at "You and I" with the world, is a manner which is bound to win the love and sympathy of those who read his works. In speaking of the matter, Riley himself said:

"The public desires nothing but what is absolutely natural, and so perfectly natural as to be fairly artless. It cannot tolerate affectation, and it takes little interest in the classical production. It demands simple sentiments that come direct from the heart. * * * Thus I learned to judge and value my work."

Having written his first poetry merely for recitations, as he was conducting a lecture tour throughout Indiana when most of his best early verse was written, Mr. Riley had an opportunity to judge exactly what impression his various poems had on the average mind. Whenever he found that a particular type of poetry failed to make an impression or did not meet wholly with favor, he tried another type.

Cullom's Last Picture of Lincoln.

The picture of Lincoln leaving his home at Springfield to take up the duties of President was one that was held fast in Senator Cullom's memory. It was a solemn leave-taking, one without noisy demonstration. In the air there was a feeling of melancholy, a sense of impending disaster, which seemed to sit on the chief figure in the picture with particular weight. Just before the train left Mr. Lincoln appeared on the rear platform to utter his farewell words. "Every head was bared, as if to receive the benediction," said the senator in describing the event to a reporter.

"Abraham Lincoln," he continued, "was one of the greatest observers and the least observed until he became famous, and then the people of the world sought to see him. Lincoln was never vain except in feeling that he knew just as much about matters as others."

"For instance, when he was going to New York he gave Joe Medill and Doctor Ray his speech to look over and asked

them to make some suggestion if they desired to do so. They took the speech and made a great many suggestions, amending and improving it as they supposed, but when the time came to make the speech Lincoln failed to adopt a single one of them. The speech was given exactly as Lincoln had prepared it originally. Afterward he never mentioned the subject to them nor they to him."

Lincoln Relics Sold.

A blue ironstone china plate used by Abraham Lincoln in his home in Springfield, Ill., in 1837 brought \$42.50 recently at a sale. An old knife and fork, steel with bone handles, sold for \$52.50. The martyred President's law office lamp sold for \$160 and an old chair used by him brought the same price. These four Lincoln relics were taken by Dr. C. A. Quincy Norton, with other relics, from the Lincoln log cabin, which was exhibited in New York in 1866, in lieu of fees which were to have been paid him for lecturing at the cabin.

Doctor Norton being a descendant of the famous old New England Quincy family, came into possession of some of his most interesting pieces through this connection. One of these, which sold for \$66, was a pair of brass mantel lamps, a wedding present to John Hancock upon his marriage to Dorothy Quincy by the father of the bride.

A lamp used by Harriet Beecher Stowe in writing "Uncle Tom's Cabin," presented to Doctor Norton by Dr. C. E. Stowe, her husband, sold for \$71. A beautiful old brass marine candlestick, captured by the U. S. S. Constitution from the British ship Guerriere, in the war of 1812, went for \$36. A china candlestick from the confederate "white house" in 1863 went to a Milwaukee museum for \$8.

Extravagance in Art.

A Pittsburg philanthropist said, apropos of P. A. B. Widener's recent purchase of the "Panshanger Madonna" for \$700,000:

"Our millionaire collectors pay ridiculous prices for their pictures, and they appear to be proud instead of ashamed of their extravagance. In this respect they differ from the old Duke of Wellington, of whom I once heard the following anecdote:

"The artist who painted the 'Battle of Waterloo,' being sent for to receive

the price of his picture, found the duke counting over a number of piles of bank notes. Venturing to observe that a check upon his grace's bank would have answered the purpose and given less trouble, the artist was interrupted by the ducal growl:

"Do you think I am going to let the people at my bank know I've been such a fool as to pay a price like this?"

A Woman's Reasoning.

Ex-Mayor Shank of Indianapolis, discussing the high cost of living, said:

"It's the consumer's fault, after all. The consumer should make laws to protect himself against rapacity. Judging from present conditions the consumer's ideas seem a good deal like the bride's."

"A husband, a few weeks after the honeymoon, came home and said in desolate accents:

"My love, I'm heart-broken. My salary has been cut down 15 per cent."

"Oh, that's nothing," cried the young bride cheerily. "Cheap & Co. are advertising perfectly lovely things cut down 25 per cent."

Irving Bacheller Tells Story.

Irving Bacheller was introduced one day by a mutual friend to a western mountaineer, says the St. Paul Dispatch.

"Mr. Bacheller," exclaimed his friend to the mountaineer, "is an author of repute in the East."

"Oh, yes," drawled the mountaineer. "I know of him. I was locked up in my cabin here by the snow two winters ago and I only had two books to read the whole five months—your book, sir," he said, turning to Mr. Bacheller, "and the Bible, and I read them through several times."

"Indeed!" said the author, a smile of satisfaction wreathing his face.

"Yes, sir," continued the old mountaineer, "and I never knew before how interesting the Bible was."

Arguing With Senator Cullom.

"The late Shelby Cullom," said a Springfield veteran, "was a bad man to argue with."

"I argued with him once on war. He accused me of being weak-kneed in my principles. He said I reminded him of old Cal Clay."

"He saw Cal rolling along home one evening, he explained, full of apple-jack, and so he said to him:

"Why, Cal, you told me once that you were a teetotaler."

"So Ah is, Mars Shelby," said old Cal, "so Ah is; only, sah, Ah hain't bigoted."

The World is Growing Better

Western County Fights Saloon.

The supervisors of Alameda county, Cal., in which is located Oakland, the third largest city of the Pacific Coast, have taken a unique stand in regard to the responsibility of saloon men for the actions of men to whom they sell too much liquor. They have revoked the license of a saloonkeeper in whose place, after he had made threats of violence against Judge Thomas Power, Charles Quinton was shot and killed recently by the latter in self-defense.

District Attorney W. H. L. Hynes, in a report to the supervisors, declared that Edward Roderick, a saloonkeeper, had sold drinks to Quinton although he knew Quinton was drunk and had heard

him threaten to kill Judge Power on sight. Hynes declared that the liquor augmented the deadly passion which Roderick knew existed in Quinton's brain, and said he was convinced that if Roderick had refused to sell liquor to Quinton the latter never would have attacked Judge Power and lost his life in consequence.

Hynes' report was approved by Superior Judge F. B. Ogden, who tried Powers for killing Quinton. The supervisors unanimously agreed with the Judge and the District Attorney, and peremptorily revoked Roderick's license.

No such action has ever before been taken in the United States, and it speaks well for the law-abiding citizens of Oakland and Alameda county.

MODERN WOMANHOOD

Conducted by
Mrs. Ida Withers Harrison

The Story of a Blind Singer

Something of the Career of Fanny Crosby Whose Birthday Was Celebrated Last Month—Reported by the Baptist Standard.

FANNY CROSBY, the author of scores of hymns which Christians sing and will sing for generations, loved to dwell on the words of Milton on his blindness, for she too was blind. Unlike Milton, however, she did not remember what it was to see. Her eyesight was lost when she was six weeks old, in consequence of a physician's mistaken treatment of her inflamed eyelids. The result of his error was a lifelong sorrow to him, but Fanny Crosby did not think of him except with thankfulness.

"If I could meet him now," she once said, "I would say, 'Thank you, thank you'—over and over again—for making me blind, if it was through your agency it came about."

To those who expressed wonder at this strange statement the blind Christian explained that she knew that the blindness was not a blunder on God's part. "I verily believe that it was His intention that I should live my days in physical darkness, so as to be better prepared to sing His praises and incite others so to do. I could not have written thousands of hymns—many of which, if you will pardon me for saying it are sung all over the world—if I had been hindered by the distraction of seeing all the interesting and beautiful objects that would have been presented to my notice."

When Fanny was five years old, her mother took her from the home in Croton watershed to New York City, in order to ask a specialist if there was any hope of restoring sight to the eyes of the child. The long journey by sloop down the Hudson proved fruitless; sight was gone beyond recall. The mother's heart was very sad, but Fanny, though so young, was already becoming reconciled.

When Fanny was eight years old, her parents moved to Ridgefield, Conn. There she continued to hope and pray for an education, but when the answer to her prayer was delayed, she did not fret. To express her trust in God she wrote these lines:

Oh, what a happy soul I am;
Although I can not see,
I am resolved that in this world
Contented will I be.
How many blessings I enjoy
That other people don't,
To weep and sigh because I'm blind,
I can not, nor I won't.

As a child she joined with her playmates in roaming about the old home place. But it was her great delight to sit and "listen to the voices of nature," which seemed to lift her nearer God. To Him she would go with her longings for an education, that she might be somebody for His glory. "Often," she says, "I would creep off alone, kneel down, and ask God if though blind, if I was not one of His children, if, in all His great world, He had not some little place for me; and it often seemed to me that I could hear Him say, 'Do not be discouraged, little girl; you shall some day be happy, and useful, even in your blindness.'"

As Fanny heard the hymns in church Sunday-school, she sometimes wondered who wrote them, and longed herself some day to be a writer of hymns. She stored

her mind with passages of Scripture, taught her by her grandmother and mother, and so had necessary training for what was to be her future work.

In 1834 Mrs. Crosby read to her daughter a circular sent by a friend, to tell of the New York Institution for the Blind. As the announcement was read, the blind girl clapped her hands and exclaimed:

"Oh, thank God, he has answered my prayers, just as I knew He would."

On March 7, 1835, the doors of the institution opened to admit the little singer. There kind teachers showed her the way to knowledge and her heart was full. For several years she studied, all the while expressing herself in verse. For her facility she was praised so much that one of her instructors thought it wise to warn her that she must not become conceited. "Remember that whatever talent you possess belongs wholly to God, and that you ought to give Him the credit for all that you do." Then he, in a very kindly way, forbade her writing any poetry for three months. She tried to be cheerful but she soon began to mourn because of her longing to write. She finally became so listless that it was thought wise to remove the prohibition.

At the age of twenty-two the blind girl became one of the instructors in the institution. After teaching all day she gave so much of the night to study and writing poetry that her health began to fail, and it was necessary to send her away for a visit. But she reaped the fruit of her toil when, in 1844, her first volume, "The Blind Girl, and Other Poems," was issued.

As early as 1851 Miss Crosby began to write songs, but most of her hymn writing was done after her marriage, in 1858, to Mr. Alexander Van Alstyne. Her husband urged her to continue using her maiden name in giving her poetry to the world; so, through all their married life of forty-two years she did as requested, and as "Fanny Crosby" she will always be known.

Some eight thousand hymns were written, the best known of these being, "Hold Thou My Hand," "Yes, There is Pardon for You," "All the Way My Saviour Leads Me," "Pass Me Not, O Gentle Saviour," "Saved by Grace," "He Hideth My Soul," "Meet Me There," "Rescue the Perishing," "Safe in the Arms of Jesus," "I Am Thine, O Lord," and "When My Life Work is Ended." Sometimes these were composed under stress of great excitement within a few minutes, while often they were the result of hours and days of thought.

Perhaps the best known of Fanny Crosby's hymns is "Safe in the Arms of Jesus," which was written in twenty minutes for Mr. Doane, who declared he must have it before going on a journey. "I Am Thine, O Lord," also was written very hastily for Mr. Doane, while "My Life Work is Ended" was written for another composer.

Once Mr. Ira D. Sankey, the gospel singer, wrote to her:

"I wish that when you get to heaven (as you may before I will) that you will watch for me at the pearly gate at the

eastern side of the city; and when I get there, I'll take you by the hand and lead you along the golden street, up to the throne of God, and there we'll stand before the Lamb, and say to Him, 'And now we see Thee face to face, saved by Thy matchless, boundless grace, and we are satisfied.'"

But Mr. Sankey went to heaven first; he it was who waited for Fanny Crosby. At ninety-two years of age, she followed him into the presence of the King who led her by strange paths to see His glory and do His work.

CONSECRATION OF MINISTERS' WIVES.

The Fargo Courier News pays a beautiful editorial tribute to the consecration of ministers' wives in general, and points its praise of them as a class with a touching story of a pastor's wife who died recently in that city, self-forgetful to the last. The devoted woman's heart had long been concerned for the need of better equipment in the junior department of the Sunday-school where she had been superintendent, and the falling shadow of death brought her an idea of how to secure it. Just before her life went out, she sent as a last personal request to the older members of the Sunday-school that they would buy no flowers for her coffin, but would instead give the money that flowers would cost for furnishing her juniors with better accommodations.

BELONGING TO THE RABBLE.

When Miss Margaret Wilson, the President's daughter, who is interested in various forms of social service, was pleading at a league meeting in New York for the use of public schoolhouses as gathering places for the people, a woman asked whether throwing open these buildings "would not lead to their misuse by the rabble?" Whereupon Miss Wilson pertinently asked: "What do you mean by 'rabble'?" The Springfield "Republican" says the question is not easy to answer, but declares that it would be as extreme to deny that no "rabble" exists, as to say that there are no mobs. The "Republican" proceeds to point out some people who unquestionably belong:

"In this particular context it may do to say that the rabble is composed of people, rich or poor, who deface scenery, monuments and public buildings, carry off spoons and other portables as souvenirs, mutilate books in public libraries, spit in street-cars, theaters and other public places, and in general show boorishness, egotism and contempt for the rights and the feelings of others. Nobody is compelled to belong to it a day longer than he chooses."

HOMES.

O little homes, ye little homes of love.
Strength of a man; a woman's song; laugh
of a child;
Warmth of a fire; glow of a lamp; though
wild
The wind without, and grim the skies above.

O little homes, set close at every hand!
Ye narrow walled-in worlds of joys and
fears,
Built of the commonplace of smiles and
tears,
Ye are the heart and sinew of the land!
—Flossy Crannell Means, in Youth's Companion.

Disciples Table Talk

New Disciples Hospital at Kansas City.

L. J. Marshall, of Wabash Avenue, Kansas City, Mo., who is Secretary of the Hospital Board, reports that the contract has been signed, and bond executed, for the erection of the new Hospital building on a lot at 27th and Paseo Blvd., Kansas City. The contract calls for completion of building within nine months. This will be the most modern hospital building in Kansas City, which means one of the most modern west of the Mississippi.

W. H. Book Serves "Spiritual Menu."

W. H. Book, pastor at the Tabernacle Church of Christ, Columbus, Ind., has announced special topics for Sunday evening discussion. Among these are the following: "The Man in Jail and Who Put Him There?" "Why Men Do Not Go to Church." "The Thing Columbus Most Needs." "The Kind of Men Columbus Needs." "The Power of the Newspaper for Good or Bad." "Choosing an Occupation." "The Power of Habit." "Choosing a Companion or Selecting a Mate?" "Dirt, Sickness, Death, Undertakers." "Things That Make a Home."

A California Veteran Celebrates.

J. W. Craycroft of Modesto, Cal., on the 4th of March, celebrated his seventy-second birthday. In 1864 Mr. Craycroft came to California in company with S. K. Hallem. In 1865 he was sent out as an evangelist. He has preached over most of California and as far north as Oregon. He has not been in the ministry for several years, but has always been active. He was a member of the State Board when Garfield Park was secured for a state encampment by the sea. He is an elder of the church at Modesto.

Ohio's Convention Preparing.

A committee, with Dr. N. H. Chaney as chairman, has been appointed to arrange for entertaining the Ohio State Sunday-school Convention in Youngstown, June 16, 17 and 18. It is expected that there will be 3,000 out-of-town guests, and it will be the biggest affair in the history of the city. It is thought all the larger downtown churches will be pressed into service for the sessions of the convention.

S. California Convention, July 27-Aug. 2.

M. D. Clubb, the Southern California Secretary, says, regarding the next Convention: "Preparations have already begun for our next convention at Long Beach, which will be held July 27 to August 2. The convention this year will include only one Sunday, it having been thought wise to shorten the time a little. This year we consider ourselves very fortunate in having secured George Hamilton Combs, of Kansas City, for extensive service. At the close of our convention he will deliver three addresses at the Interdenominational Assembly which meets annually at Long Beach. Our Long Beach Conventions are more largely attended perhaps than any similar state gatherings in the United States. Our enrollment runs above 2,000."

An Educational Survey.

Alva W. Taylor, the Secretary of our Social Service Commission, has secured money for the making of a survey of the educational status of our ministry. It is impossible to get the educational pedigree of every preacher in the brotherhood, he writes, so the scientific device known as a "cross section analysis" will be adopted. Letters are being sent to some 250 men in various parts of the country with the request that each report upon the educational status of the preachers within a specified district. The results will make a summary representative of the entire ministry. It is to be hoped every man will respond and help in this effort to "know ourselves."

H. M. Hall to Portland, Ore.

H. Maxwell Hall, who has been making his residence in Franklin, Ind., for several

months, following his resignation of the work at Uniontown, Pa., has received a very urgent call to become the pastor of First church, Portland, Oregon, at a salary of \$2,700 a year. This call comes to Mr. Hall without solicitation or application, upon the recommendation of President A. McLean, of the Foreign Christian Missionary Society, Z. T. Sweeney of New York City and others. Since last fall Mr. Hall has been giving needed assistance to his father, Dr. Homer J. Hall, of Franklin, Ind., who is secretary of the Temperance Board of the Disciples. He has been doing large service for the Board. It was largely through his efforts that this work, at the Toronto convention, was placed on the list of recognized societies which the churches are asked to support with regular offerings and a regular Sunday was established on which the claims of this board are to be presented to the churches. He succeeded in securing an opportunity to present the work in many prominent churches and as a result of his activity over 200 churches have definitely promised to support



Rev. B. A. Abbott, of St. Louis, who will discuss "The Present Status of the Union Movement" at the Lexington Congress.

the board this year, which in past years not more than fifty have done. In company with W. J. Wright and Royal J. Dye, he successfully presented the interests of the Board before the executive committee of the Men and Millions Movement, at St. Louis. An appropriation of \$50,000 was secured. Mr. Hall will begin his work at Portland on Easter Sunday.

F. F. Grim at Beckley, W. Va.

Frederick F. Grim, pastor at Beckley, W. Va., writes that he is leading a busy life there. In addition to his pastoral work he is teaching in the forenoons at Beckley Institute. This institute, with R. A. Smith, a Butler-Yale man, as principal, is having splendid success. Prof. W. R. Howell, another Yale man, has been with the institute since the first of the year, and is proving a valuable acquisition. Mr. Grim reports 35 additions to the membership of the Beckley church, since he took charge last November.

Drake Loses Staunch Friend.

Norman Haskins, friend of Drake university since its very beginning, donor of the stadium, and one of the most liberal benefactors of the school, is dead. The passing of this staunch friend of the university came on March 3 at the Auditorium hotel, in

Denver, and was entirely without warning to Mr. Haskins' Des Moines friends. All down through the years since the foundation of the school Mr. Haskins had been among its most loyal supporters. For many years he had been a member of the board of trustees and had had an advisory voice in the business conduct of the school. Having accumulated a goodly amount of this world's goods through keen business judgment and foresight, Mr. Haskins gave much of his money to schools and churches. His most liberal donation to Drake university was for the stadium. He gave the finest athletic park in the middle west in 1902, and since that time his gifts for this purpose have reached about \$50,000. The stadium was given in memory of Mr. Haskins' only son, Alvin, who died in 1894. This magnificent athletic field had a treasured spot in the heart of the aged philanthropist and was his particular pride. A memorial service was held at the university.

Norwood (Cincinnati) Church Prospers.

Under C. R. Stauffer's leadership the school at Norwood has grown into a membership of 1190, during the last nineteen months. It is the largest school in the county. Mr. Stauffer and his aides have made a canvass of the homes of Norwood, and enlisted new members for the work. An unusual feature of the school is a nursery. On Easter Sunday, the new church building will be dedicated. It is to be devoted to social service as well as to worship, having a gymnasium, shower bath and game rooms.

Gov. Clarke's Family are "Drakes."

If Governor and Mrs. George W. Clarke of Iowa should be able to gather their children, with their respective husbands and wives, together, it would look like a Drake reunion on a condensed scale. Governor and Mrs. Clarke are graduates of Oskaloosa college, later taken over by Drake, and are listed with the other graduates of the school as Drake alumni. In addition, all of their children and children-at-law are "Drakes."

Every Member Canvass at Hannibal, Mo.

The church at Hannibal, Mo., made an Every Member canvass for missions March 22. All families both in the city and country were visited. Ninety solicitors went in twos. The results were very gratifying, writes George A. Campbell, pastor.

Special Sermons at Pekin, Ill.

O. C. Bolman, pastor at Pekin, Ill., reports that he has just completed a series of sermons on the Messages to the Seven Churches of Asia. He writes that he has been edified himself and the congregation has been deeply interested in a modern application of the messages. The following is the series: "The Church That Lost Its First Love—Ephesus." "A Poor Church Highly Commended—Smyrna." "A Church in the Devil's Headquarters—Pergamos." "A Church With Good and Bad in It—Thyatira." "A Church With More Reputation than Piety—Sardis." "A Church Approved of the Lord—Philadelphia." "The Worst Church Of All—Laodicea."

A. L. Ward in Special Address.

On Sunday evening, March 15, A. L. Ward, pastor of Central Church, Lebanon, Ind., gave his illustrated lecture-sermon on "The Moral Message of Great Paintings." More than 600 people were present to hear this. Recently he made an address to a District W. C. T. U. Convention on, "Hereditry, Eugenics, and the Power of Women."

Garry L. Cook in Ontario.

Garry L. Cook, Indiana's State Sunday-School Secretary, was the instructor in Religious Pedagogy and Secondary Division, at the Ontario School of Methods, held March 23-27, at St. Thomas, Ontario, Can. This service was repeated at Owosso, Michigan, March 30-April 3.

The Woodland, Cal., Convention.

The Union State Sunday-school Convention of California this year will be held at Woodland, April 21-23. At the denominational rally last year at Modesto there were over 25 Disciple schools represented by 75 persons.

Some of the Speakers at the Lexington Congress



Mr. Abram E. Cory, Secretary of the Men and Millions Movement, who will speak at the Lexington Congress on the theme, "Lifting Up Our Educational Standards."



Professor Shailer Mathews, Chicago.



Rev. L. J. Marshall, pastor of Wabash Avenue Christian Church, Kansas City, Mo., who will speak at the Lexington Congress on "Christ's Standard of Correct Doctrine."

Topics to be Discussed at the Congress to be held at Lexington, Ky., April 28-30.

"The Minister's Intimate Religious Life," Rev. Walter S. Goode, Lakewood, O.
 "Ecclesiasticism and Christian Democracy," Judge Frederick A. Henry, Cleveland, O.
 "The Minister and Radicalism," Prof. Shailer Mathews, Pres. of the Federal Council of the Churches of Christ in America.
 "What is the Social Gospel," Prof. Shailer Mathews.
 "The Present Status of the Union Movement," Rev. B. A. Abbott, St. Louis, Mo.
 "Lifting Up our Educational Standards," Mr. Abram E. Cory, Cincinnati, O.

"Christ's Standard of Correct Doctrine," Rev. L. J. Marshall, Kansas City, Mo.
 "Mysticism and the Modern Mind," Rev. Earl M. Todd, Canton, Mo.
 "Abundant time for review and general discussion, will be provided.
 The Executive Committee of the Congress are: E. L. Powell, President; Chas. M. Sharpe, Secretary; W. F. Richardson, and Geo. A. Campbell.
 E. L. Powell, of Louisville, says of the Congress: "The Congress is altogether unique among the gatherings of our people. It is the one opportunity given for a serious and per-

fectly frank discussion of questions of doctrine and practice among the Disciples and the world of theological thought. It stands for mental and spiritual quickening. Great and vital themes are presented reverently and critically. Speakers of well known ability are chosen to furnish a program which does not permit of either dullness or loose preparation. It is a coming together of those who believe that old truth has not been exhausted by past use or interpretation. It is a call to the watchmen of Zion to report on the new and fresh mornings which are ever dawning."

Tennessee School of Methods.

The Tennessee School of Methods will be held at Shelbyville, April 20-24. It will be given under the auspices of the Sunday-school Department of the American Christian Missionary Society, R. M. Hopkins, Secretary. Kyle Brooks, State Sunday-school superintendent, will be the Dean of the Institute and Instructor in organization and management. Other members of the faculty are: Prof. B. H. Hayden, of Milligan College; Miss Hazel Lewis, Miss Cynthia Maus and W. J. Clarke.

Columbus, O.'s Ex-Mayor Speaks.

At a banquet given by the Lancaster, O. Men's Brotherhood, Ex-Mayor Marshall, of Columbus gave an address on "The Lessons I Have Learned in Twenty-four Years' Experience in Columbus." He touched upon the saloon question and said the great and persistent effort toward its extermination today was because of its deadly destruction of the young men of the city, and since the supply of good young men from the country is being cut off the cities must save their boys. He predicted that Ohio will be a saloonless state in a very few years.

B. A. Jenkins in New York Hospital.

Burris A. Jenkins, pastor of the Linwood Boulevard Church, Kansas City, Mo., is in New York City where he will undergo an operation on his knee. Since he was a boy Mr. Jenkins has been subject to periodical attacks of severe pain in the knee joint and although the nature of the trouble is not definitely known, physicians say the operation should be attended with little or no danger.

Geo. H. Combs at Des Moines.

An excellent audience greeted Geo. H. Combs at University Place Church, Des Moines, Ia., when he delivered the third of

the series of Bible lectures upon the Bon-durant foundation. His subject was "The Christ in the Social Problem." He traced the development of the social consciousness from the crude individualism of remote antiquity up through the slow moving stages until under the impulse of the great principles of brotherhood in the teachings of Jesus we of today are coming upon the full flower of social responsibility.

Southern Illinois Ministerial Association.

The Annual Institute of the Southern Illinois Ministerial Association will be held at Carbondale, Ill., Apr. 21-22. John B. Dickson is President of the Association, and T. A. Lindemeyer, Secretary. Some of the speakers are: John B. Dickson, R. H. Robertson, C. W. Marlow, W. T. Walker, A. K. Adcock and Meade E. Dutt. An interesting feature will be a Round Table discussion of the theme, "The Modern Pastor."

C. M. Chilton, of St. Joseph, Mo., gave the principal address at the final Efficiency Rally of the churches of Nodaway County, Mo., March 19. A giant Men's meeting held that evening was addressed by Charles A. Rinch, of First Church, Topeka, Kan.

As a result of the union meetings held by C. R. Scoville, at Hutchinson, Kan., 875 persons were added to the membership of the Christian Church, of which K. F. Nance is pastor.

T. W. Pinkerton, pastor of the Kenton, O., church, who expected to move to Washington state this month, has consented to remain with the local congregation until June 1.

J. L. Lowe, evangelist at Central Church, Newark, O., produced a profound impression with a sermon on "Is Christian Union Desirable? Is It Possible?"

The church at Muskogee, Okla., is making a final canvass of its members with the purpose of clearing a balance of \$9,000 on a \$17,000 mortgage.

P. J. Rice, of El Paso, Tex., preached two sermons on March 22 at First Church, Springfield, Ill.

EVANGELISTIC MEETINGS.

Valparaiso, Ind., Claude E. Hill, pastor; Scoville Company, evangelists; 88 first day. Waynesboro, Pa., Floyd J. Evans, evangelist; 90; closed.
 Carthage, O., Floyd J. Evans, evangelist; beginning.
 Taylor, Tex., First, W. H. Bagby, pastor; Hugh McLellan, evangelist.
 St. Louis, First, J. L. Brandt, pastor, preaching.
 New Orleans, La., F. D. Macy, pastor; Minges Company, evangelists.
 Marshalltown, Iowa., Central, C. H. Morris, pastor; Mr. and Mrs. Howe, evangelists.

CALLS.

G. T. Bradford, to First, Joplin, Mo.
 J. S. Hanna, Farragut, Ia., to Oakland, Topeka, Kans.

RESIGNATIONS.

E. H. Macy, Lacona, N. H.
 D. B. Titus, Caldwell, Ida.
 J. M. Grimes, Waterloo, Ia., Central.
 G. F. Powers, Elkhart, Ind.

DEDICATIONS.

Danville, Ky., \$60,000 building, G. L. Snively, dedicatior.
 Wichita Falls, Tex., First, \$40,000 building.
 Stuart, Ia., remodeled building, Dean A. M. Haggard, dedicatior.
 Middletown, Ind., \$10,000 building. Rev. Polly, pastor, in charge.

Easter and the National Benevolent Association

A PATHETIC CRY OF HELPLESS OLD AGE.

The demand that is being made upon the Association by the churches for the care of their aged, indigent members increases. Every day brings its urgent appeal. Some of them are pathetic to the last degree.

An aged sister writing in her own behalf says, "With asthma and broken-down in nerves and strength, with no home and no place to go, what am I to do if you do not take me in? Trusting in God that you will decide in my behalf, I remain, etc." Another writes, "I am at a loss to know what is to be done with Sister ——. She has worked very hard, but she is not able to work now, her health is gone. She has no home except mine and I am a widow and getting old." Another writes, "We have a sister in the church, that is not able to properly care for herself. She has no home, but is stopping with a family in the church, purely as a matter of brotherly kindness on their part. Would it be possible for you to arrange a place for her in one of your institutions?" Still another writing in her own behalf says, "Here I am in this condition of health, homeless and my dearest ones far from me and nothing but a widow's mite left. It would seem as though my heart would break. If you could help me to get a place somewhere, I will be so grateful to you and do all I can to help myself." And yet another writes, "One of our dear brethren will be compelled to go to the poorhouse, if we can not place him in one of the homes sustained by our brethren."

SOME TOUCHING MESSAGES.

These are the messages that come to us every day, a few of them only. The number and character of these appeals is enough to melt the heart of a stone. These do not

recommendation. The Association is not making a business of caring for people, it is simply the agent of the churches in the discharge of their duty toward their poor.

If the churches continue to send in applications, of course it will be necessary to send with them the funds for the support of the applicants. Brethren, it is a beautiful thing for you to desire to save worthy, aged members of your respective congregations from suffering and from the humiliations of having to receive public charity. It will be a far more beautiful thing, however, if the managers of these Homes could be saved from the unpleasant experiences of having to beg. If there is anything that ought to lead to hilarious giving, it is the care of the churches' poor.

BEARING ONE ANOTHER'S BURDENS.

BY OTIS HAWKINS.

Yesterday I was called to the depot to meet an aged sister who was coming to the Christian Home for the Aged. When the train arrived we went into the coach and helped her out—a tottering, white-haired, motherly woman, with half a century of Christian service to her credit and her face turned toward the setting sun. She has no home of her own and no near relatives to care for her. Her minister had made arrangements for her to come to the Home for Aged Disciples and she had come.

As we drove away from the train and up by the splendid building which the Christian Church has erected, and which it maintains for the care of its helpless and aged members, I thought how different was the fate of this woman from so many who, at her age, find themselves penniless and alone. The poorhouse or county farm must be their dwelling place, and barren, cheerless days

stretched out all around her and I said to her: "Sister, this is your home now, and we want you to be comfortable and happy. You will find many here who will be your friends." She looked up at me with tears of joy in her dim old eyes as she said: "O brother, I always said that when our church did anything they did it well; but never dreamed of having a home like this. It's so nice, and O how I thank God for it."

OUR WORK FOR YOUNG BABIES.

The question is frequently asked, "Do you receive babies into our Homes?" This question is doubtless the result of the knowledge of the fact that it is far more difficult to care for young babies than it is older children. We are pleased to report that every Home under the auspices of the National Benevolent Association is a babies' home, not that all the Homes specialize in their care. Babies are orphans as much as older children. The age limits are from infancy to twelve years. It would be difficult to find a more attractive home for young babies than that which is provided by the Christian Orphans' Home of St. Louis. When the new building was erected five years ago, one ward was especially designed for the care of babies. That ward is thoroughly equipped, and babies in all stages of infancy are being received. The Association does not believe in the unnecessary separation of families, placing young children in one home and the older children in another. It seeks, as far as possible to keep families together. With our present equipment, especially with that of the Christian Orphan's Home of St. Louis, the Association is prepared to render the highest possible service to the unfortunate babyhood of our brotherhood and the country, the highest that consecrated Christian love and knowledge can render.



At one of the National Benevolent Association's Homes for the Aged.

come as a result of solicitation on the part of the Association. Experience has taught us that to advertise an open door, means to welcome no end of abuses and to burden the church with the care of undeserving and unworthy people, at the expense of those whose comfort should be our first thought. It means to take the bread of the children and cast it to the dogs.

These applications all come through the churches and the ministers, and since the churches are sustaining the Homes of the Association, nearly all the persons admitted are received upon their application and

follow each other tediously until the final summons sounds. But now, with a face radiating joy and peace, this old lady sat in the carriage and was driven out to her home. It was her "Father's House" to which she was going. God's children had builded it for such as she and her brothers and sisters were there to welcome her.

When she reached the Home she was lifted from the carriage. As her weary limbs could hardly carry her weight up the flight of steps at the entrance, we picked her up and carried her up. She looked around at her home, at the grounds and at the city

"Loving in Deed and in Truth," the finest Easter exercise the Association has ever issued is now ready. It will be sent free in quantities to any school that will send an Easter offering to the National Benevolent Association, 2955 N. Euclid Ave., St. Louis, Mo.

What I must do is all that concerns me, not what people think.—Emerson.

In the morning sow thy seed, and in the evening withhold not thine hand.—Eccles. 11:6.

PERSONAL AND OTHERWISE.

F. W. Burnham, new pastor at Wilshire Boulevard, Los Angeles, delivered a series of masterly addresses on vital subjects in the Book of Acts at the School of Methods which recently closed its sessions in Los Angeles. The Los Angeles work is going well under Mr. Burnham's leadership.

C. R. Neel, pastor of the Bethany, Neb., church, spoke before the Lincoln Ministerial Association recently on the subject of "Mormonism." Mr. Neel had been pastor at Salt Lake City, Utah, before coming to Bethany and spoke with authority upon this subject.

Chas. S. Shirley, recently appointed as a missionary in Jamaica, called at the office of the Christian Century this week on his way to Jamaica. Mr. Shirley is in the employ of the C. W. B. M. and has been a student at Eureka College.

The Disciples' Missionary Union, of Greater New York, will hold a dinner meeting at the West Side Y. M. C. A. on April 14. E. E. Elliott, National Brotherhood Secretary, and the mission pastors will be the speakers.

J. H. Mohorter and the matron of the St. Louis Home of the National Benevolent Association recently spent a week at the Child Saving Institute at Omaha. This is the new home of the Association.

B. T. Wharton, after a seventeen-year pastorate, closes his work at Marshall, Mo., June 1. He would be glad to correspond with any church desiring a pastor beginning about that time.

Prof. Jas. S. Compton of Eureka College, has been appointed Asst. Professor of Zoology at the Biological Station of the University of Michigan for the summer of 1914.

All eyes will be centered on Lexington, Kentucky, April 28 to 30 on account of the Disciples Congress. This is a very important gathering and should be well attended.

OREGON'S FIRST SCHOOL OF METHODS.

Our first school of methods was a success in every particular.

We cannot too highly commend the work of Miss Lewis, Miss Maus and Mr. Clarke. They are specialists in their particular fields and were greatly appreciated for their work's sake.

Our enrollment (178) was the second largest and the number of graduates (52) the largest of any of their schools up to date. Twenty-eight of our own churches were represented with 129 enrolled. Other churches, including the following from Salem, Christian Science, First M. E., Friends, Baptists, First Presbyterian, Jason Lee M. E., First Congregational, with one from Portland Presbyterian and one from Los Angeles Presbyterian participated in the school.

The following shows the classification and graduates from each class:

	Enrollment.	Graduates.
Ministers	12	9
Superintendents	9	3
Other officers	19	11
Teachers	54	22
Students	84	11

It was unanimously voted to have a school next year. Eugene was chosen as the place of meeting.

In addition to the work of the special team, Rev. F. T. Porter in his Bible studies and Rev. F. W. Emerson on Organization and Management rendered valuable assistance.

We wish to express our gratitude to the American Christian Missionary Society for making possible this splendid school. We trust the results may fully justify the time and thought and means expended. We shall expect better work from our schools as a result of the splendid instruction given.

MRS. CLARA G. ESSON,
State Bible-school Superintendent.

ON RECEIPT OF FIRST PENSION.

SOME HUMAN INTEREST LETTERS.

Indiana, Feb. 20, 1914.

Dear Brother:

I received my check today for \$25. I have not sufficient language to express our grati-

tude. My poor sick wife was so overjoyed that she could scarcely eat her supper.

We were just a little puzzled as to where our next groceries were to come from, but this has brought new life and hope in our home.

God bless you all.

Fraternally,

Ohio, Feb. 20, 1914.

Board of Ministerial Relief,

My Dear Brethren in Christ:

May grace, mercy and peace from God our heavenly Father and from our Lord, Jesus Christ, be with you all. Amen.

My dear brethren, I cannot find language to express my grateful appreciation of the kindness and help you have shown me. I can only thank you, and may the blessing of Him whose servants we are bless and keep both you and yours, and may He preserve your whole spirit and soul and body blameless unto the coming of our Lord Jesus Christ.

Prayerfully and most gratefully,
Your Brother.

P. S.—I hope and pray, brethren, that before many months I shall be able, by the help of the Lord, to notify you that I can get along without assistance and that you can give it to some one else more needy.

Board of Ministerial Relief, 120 E. Market Street, Indianapolis, Ind.

COUNTY CONFERENCES OF CHURCHES.

The following schedule of county conferences in the Eastern District of the Indiana Christian churches has been arranged by G. I. Hoover, the State Evangelist of that district in co-operation with the officers of the county boards in the respective counties:

April 6 and 7 at Centerville, Wayne County.
April 7 and 8 at New Castle, Henry County.
April 8 and 9 at Muncie, Delaware County.
April 9 and 10 at Winchester, Randolph County.

The conference in each county will begin on the evening of one day and close on the evening of the next. Mrs. C. H. Greist, State President of the C. W. B. M.; C. W. Cauble, Corresponding Secretary Indiana Christian Missionary Association; Garry L. Cook, State Superintendent of Sunday-schools; Professor Charles E. Underwood, of Butler College; Joseph C. Todd, University Pastor Christian Church Students, Bloomington, and G. I. Hoover, State Evangelist Eastern District, will represent the great co-operative inter-

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ests of the brotherhood of the state in these conferences.

The forenoon session of the second day in each conference will be devoted wholly to a consideration of the interests of the churches in the county. The discussion of the various county interests will be led by representatives of the county churches.

Every congregation in these countries is asked to send representatives to its respective county conference. The earnest co-operation of every minister working either as pastor or regular supply for the churches is very much desired.

"The Melting Pot"

LOOKING TOWARD THE ANNUAL HOME MISSION OFFERING IN MAY.

The Home Mission task in America is readily classified racially. Thus it is the business of the church to bring the Kingdom of God into the lives of Americans, European Immigrants, Negroes, Orientals, Indians, Mexicans, and mixed multitudes. Large numbers of our intelligent native American people are not even nominally connected with church life. There are 34,796,077 people over ten years of age in the United States who are outside of the membership of all the churches. This is more than one-third of the entire population. With hearts narrowed by greed for gain, and with the issue between Christ and Belial obscured by a divided denominationalism there is little hope until the Christianity of Christ gets possession of the churches.

When we turn to the foreign folk the situation might well appall Christian patriots. Only sixty of the ninety-three million population can boast of a native parentage. The remainder are foreigners, or children of foreigners. This immigrant army is received at the rate of one million a year. In thirty-three of our largest cities the foreign population exceeds that of the native American. There are more Irish and their children in the United States than in Ireland. In twelve years there came to the United States enough Italians to populate a city like Rome; enough Greeks to people two cities like Athens; more Poles than are in Warsaw, and more Scandinavians than are in Stockholm. God is bringing the ends of the earth

to America that His church may teach "all nations" the "all things whatsoever He commanded." Twenty per cent of these immigrants coming to America return to their native heath—what an army of missionaries to foreign peoples 200,000 immigrants returning annually would make, if, along with American ribbons, hats, shirt waists, shoes and American ideas of domestic, economic, commercial and political life, they would take back to their countries also American ideas of the Kingdom of God. Beyond controversy, the greatest missionary opportunity God ever gave a generation of Christians He is now giving to the American Church in our Foreign population.

Then in this racial survey of Home Missions we must not overlook the ten millions of negroes, a large majority of whose hearts, heads and hands need training for useful service in the world's work. Nor the 250,000 Indians, one-fifth of whom are as ignorant of the Gospel as the Hottentots of Africa. Nor the 100,000 Mexicans on our Southern borders, and the equal number of pagan Orientals on our Pacific Coast. And we should not be forgetting that all Mexico and Central America, South to the Isthmus, is within the purview of that expansive term to all North American Churches, "Home."

The enlargement of Home Missions is imperative and we move forward to the May offering with great expectations.

GRANT K. LEWIS.

The Sunday School

THE COST OF DISCIPLESHIP.

INTERNATIONAL UNIFORM LESSON FOR
APRIL 19.

Luke 14:25-35. Memory Verses, 26, 27.
Golden Text—Whoever would save his life shall lose it; and whoever shall lose his life for my sake shall find it.—Matt. 16:25.

American Standard Bible.
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(25) Now there went with him great multitudes; and he turned, and said unto them, (26) If any man cometh unto me, and hateth not his own father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. (27) Whosoever doth not bear his own cross, and come after me, cannot be my disciple. (28) For which of you, desiring to build a tower, doth not first sit down and count the cost, whether he have wherewith to complete it? (29) Lest haply, when he hath laid a foundation, and is not able to finish, all that behold begin to mock him, (30) saying, This man began to build, and was not able to finish. (31) Or what king, as he goeth to encounter another king in war, will not sit down first and take counsel whether he is able with ten thousand to meet him that cometh against him with twenty thousand? (32) Or else, while the other is yet a great way off, he sendeth an embassy, and asketh conditions of peace. (33) So therefore whosoever he be of you that renounceth not all that he hath, he cannot be my disciple. (34) Salt therefore is good; but if even the salt have lost its savor, wherewith shall it be seasoned? (35) It is fit neither for the land nor for the dunghill; men cast it out. He that hath ears to hear, let him hear.

At the Heart of the Lesson.

BY REV. A. Z. CONRAD, PH.D.

From time immemorial nations, cities and communities have builded gateways through which only those might pass who were to receive glory. In human relations the arch of triumph marked rather a conclusion than a beginning. It is a token of victories achieved. The archway to the kingdom is a prophecy of the glory yet to be. The cost of entrance is self-dedication, self-effacement, consecration to a cause. Becoming a disciple of Jesus Christ is not that cheap, easy thing which is so often presented as constituting discipleship. Who, better than the Founder of Christianity, knew the true conditions of admission? Significant and vital as are the terms of admission laid down by Jesus Christ they are not beyond the reach of the weakest or the most unworthy. Righteousness is costly. High character is not attained without effort. We sing: "In my hands no price I bring, Simply to Thy Cross I cling," and we give expression to a great truth, namely, that no man has the price of admission to the kingdom. It is equally true that he must pay the price of complete self-surrender, which is no small thing. The costliest act of life is the act of complete submission to the will of God. There is no easy way to the summit of the Matterhorn. To reach it you must climb. You cannot be carried to its lofty peak. Prizes worth having cannot be purchased, they must be won. Honors are conferred, not bought. Monumental arches are memorials of valor. Deserters, traitors and cowards cannot be initiated into the mysteries of the temple of fame. Victorious generals with their battle scarred veterans march under the keystone to the emolument beyond. In the Kingdom of Christ sin scarred men, not because of honors gained but because of evils or sins renounced, pass through the archway to honors yet to be.

DISILLUSIONED DISCIPLES.

Jesus had not more than ninety days to live. He was preaching in the wild country of Perea. The mystery and majesty of his personality was irresistibly attractive to those not controlled by prejudices. His ministry was becoming increasingly popular. He spoke with familiarity of the invisible, intangible realities of this world and the next which held his followers fascinated and almost entranced. Increasing multitudes attached themselves to his standards as he moved Jerusalemward. Jesus was intensely human in his sympathies and won men because of his interest in their struggles. His compassion was with the sad and the suffering. He drew them to him as the magnet draws steel filings. He well knew, however, the tendency of humanity to seek the soft side. He was not blind to the motives that were leading many

to associate themselves with him. He had been talking of the kingdom. He knew their misinterpretation of his program. These people, many of them, had an eye to the main chance. They believed his miraculous powers would throw off the Roman yoke. It would be well to be in the procession when Jesus marched to the throne. He had talked to them of the Cross, but they were too fascinated with the crown to appreciate his meaning. Who would be so likely to receive honor as those who had declared themselves for him before he had reached the throne? Popularity invariably imperils religion more than does persecution. Great causes thrive on opposition and what we term hindrances are often veiled helps. Jesus did not propose to allow the throng now gathering about him to be deceived. He proceeded to disillusion those who dreamed of an easy way to exalted position.

THE TERMS OF ADMISSION.

He proceeded to state the terms of admission to the Kingdom. Were ever such words spoken by a man who sought a loyal following? "If any man come to me and hate not his father and mother and wife and children and brethren and sisters, yea, his own life also, he cannot be my disciple." Here was one who was the personification of meekness, of kindness, of gentleness, proposing apparently impossible conditions to initiation into the mysteries of the Kingdom. Paradox could go no farther than was presented between these words and the personality of Christ. The acceptance of this language at its face value would simply prohibit matriculation in the school of Christ. Yet, Christ uttered no idle or unmeaning words. We read, "God is love." Here is the Son of God dying to win a world yet proposing the severest conditions of discipleship. Everything Jesus taught he taught strongly. This is another way of declaring that Jesus cannot possibly take second place in the affections of any of his followers. Discipleship means the choice of Jesus Christ before and above all others. From that very hour until the present time it has been literally true that men and women have been compelled to choose between the dearest earthly relationship and Jesus Christ. Not once or twice, but thousands of times children have been given the choice of home without Christ or of leaving home with him. Jesus put the matter in its most startling form when he used the word, "hate," and the term is to be understood only in contrast with the devotion the follower of Christ must have for his Master.

THE CROSS.

v. 27. "Whosoever doth not bear his own cross and come after me cannot be my disciple." The cross stands for unconditional surrender. It is a symbol of unselfish devotion for a cause. It typifies burden bearing for Jesus' sake. The Jew well understood the awful significance of the words of Jesus. Death on the cross was not uncommon. It was one of the most cruel methods of execution. The victim was usually compelled to carry a part or all of his cross to the place of crucifixion. Jesus used the symbol to represent both service and suffering in the interests of the kingdom. Suffering is not in itself a good. Jesus did not enjoin self-inflicted pain, as though there were virtue in that. It was no call for penance. When Jesus died on the cross he made unnecessary any further sacrifice for sin. The Christian ascetic who inflicts torture upon himself is far removed from the ideal of Jesus. Men who lived for years upon pillars added nothing to their own virtue nor did they contribute as they might have done for the benefit of others. Convents and monasteries are notably low in moral ideal. The cross Jesus commends is that which we have to bear when fulfilling life's responsibilities as disciples of Jesus. The revised version has introduced a most important word, "own," "must bear his own cross." Each must stand under his burden. The cross cannot be laid aside nor can it be laid upon others. It may not be abandoned, and it may not be ignored or

despised. We cannot carry a part of it and leave others to bear the rest. We must live our own lives and no one can really assist us in bearing our cross, except the Great Burden Bearer, the great Consoler, Jesus Christ. Strength to fulfil life's great responsibilities is vastly more important than the removal of burdens.

SPIRITUAL FORESIGHT.

Under the parable of the building of a tower Jesus now portrays the importance of spiritual foresight. He who begins the construction of the tower must count the cost. Precisely this was what Jesus urged upon those who would now follow him. He would have every life lived intelligently. He proceeded to put these proposed followers of his directly to the test. Were they willing to become his followers if they knew what it involved? He was not willing to accept them on the basis of a momentary impulse. He demanded a permanent purpose. It is useless to enter the kingdom with no recognition of what it requires. On the other hand it is quite possible to introduce a great many subordinate matters not required and thus make admission to the kingdom burdensome. He wishes every disciple to understand that even should it involve social ostracism, much of personal sacrifice, yet, true discipleship must willingly accept all this because of the benefits and blessings which accrue. Christian confession should always find a calm consideration of just what it costs. Are we willing to pay the price in full surrender to the will of God? Nothing is so honorable, nothing so blessed as fellowship with Jesus Christ. The way into the church ought to be simple, direct, plain, but it should mean something vital.

UNFINISHED BUILDINGS.

Ridicule is an effective weapon. "This man began to build and was not able to finish." v. 30. Nearly every community has some monstrous failure in the shape of an unfinished building. Palatial residences with foundations constructed only, others with lifted pillars stand for years in solemn protest against imprudence and extravagance. Usually a tragic history is related in connection with these monuments of folly. A fortune expended and nothing accomplished. It brings reproach and discredit upon the name associated with it. The Panama Canal was left by the French and was an awful reflection upon national honor. Jesus warns against a profession of religion which stops merely with profession. No such failure is ever necessary where the unlimited wealth of the King of kings is at the disposal of his followers.

TRUE RENUNCIATION.

"So therefore, whosoever he be of you that renounces not all that he has he cannot be my disciple." v. 33. What then is true renunciation? It is simply a perfect willingness to give up anything essential to the completest unity with the spirit of Christ. We are not required or asked to give up all that seems delightful or desirable but we are asked to be willing to do so in the interests of the higher delight and the greater holiness of life. The demand is for that self mastery which comes only through the indwelling of the spirit of Jesus Christ, and which enables us to despise whatever stands between ourselves and the fountain of life. The good things of this world were designed to be used and not abused. We are to appreciate them and not to disparage them. Not one really delectable and ultimately blessed thing is to be regarded as useless or worthless. Christianity is a joy giving religion. It was the expressed prayer and desire of Jesus Christ: "My joy might remain in you and that your joy might be full." The renunciation Jesus enjoined is not shutting ourselves away from the world, but to remain in it actively, earnestly, appropriating and using its force, while at the same time we keep free from its entanglements, unsoiled and unswayed. It is through such renunciation that we fulfil the symbolic appraisalment of Jesus, "Ye are the salt of the earth."

A saloon is in the confiscation business.

No virtue is safe that is not enthusiastic.

The Mid-Week Service

By SILAS JONES.

TOPIC FOR APRIL 15, 1914.

The Blinding Effect of Sin. Amos 6:1-3.

Righteousness increases intelligence and foresight: sin diminishes both. The righteous man looks at the whole of life and tries to understand it all: sin directs attention to the meaner aspects of life and hinders comprehensive thinking. Righteousness is breadth: sin is narrowness. Righteousness is kindness and generosity: sin is selfishness and meanness. The righteous man appreciates the motives that make for progress in intelligence and morality: the sinner knows the motives that stand in the way of progress. The righteous man has visions of the glory of God manifested in personal conduct and social structure: the sinner develops cunning in the defence of his evil privileges.

ABSURD CONCEIT.

We readily pardon the young if they have a slightly exalted opinion of themselves. We are quite sure that the world will quickly teach a sensible young man or woman to estimate personal ability at its true value. In fact, we are often pleased rather than displeased with an excess of self-esteem if the young person is trying to do something that is worth while. But the conceit of sin excites wrath. We blame the wicked man for his stupidity, as we do not blame the young for their inexperience. It is unnecessary to speak of the vile recondrels who glory in their ability to betray innocence or of the knaves who congratulate themselves on their cleverness in getting the money of honest people.

IGNORANCE OF SOCIAL CONSEQUENCE.

The nobles of Samaria were blind to the social effects of their luxurious living. We wonder at times why men who are sinning to the limit do not shudder at the thought of the future. The trouble with these men is that they have blinded themselves. They do not see that they are undermining the foundations of religious and political institutions. They are moral idiots. The pleasure-loving leaders of Samaria were fascinated by sin. They could think of nothing else. The prophet who warned them of the coming invader was to them a fool, a calamity howler. If the poor were wretched, it was their own fault, thought these men who were at ease in Zion. It never occurred to them that a nation might be impoverished financially and spiritually by the injustice and lack of patriotism of a few powerful men. They blamed, if they were like the average exploiter of human weakness, the men they robbed rather than themselves for the bad plight of the nation when calamity came. And they talked optimism as long as they were comfortable. They did not feel the misery of others nor could they see that an ignorant and degraded peasantry was a menace to the nation.

IGNORANCE OF PERSONAL CONSEQUENCES

That certain gross sins destroy the health the most stupid can see, although some who ought to be wise shut their eyes to the outcome of their acts until health is gone. The loss of efficiency and prestige comes upon the envious and the irritable so gradually that they do not realize what is happening to them. Failure that is due to sin is laid to the charge of parents, husband, wife, friends, enemies. There is no greater example of folly than that of the man whose sin has ruined him and who loudly denounces the world in general or some circumstances or person in particular as the cause of his downfall. The deceitfulness of sin is a theme on which the preacher needs to dwell. It is all the more necessary that this characteristic of sin should be pointed out because we are coming to see that conditions have much to do with success and failure. It is so easy to shift blame from ourselves.

Amos 9:10; Jer. 5:11-13; 23; 17; 8:11-12; Is. 44:20; Rom. 1:21-23; Micah 3:7; Is. 29:10-11; John 3:19; 12:43.

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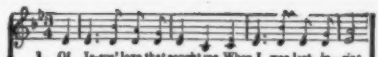
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